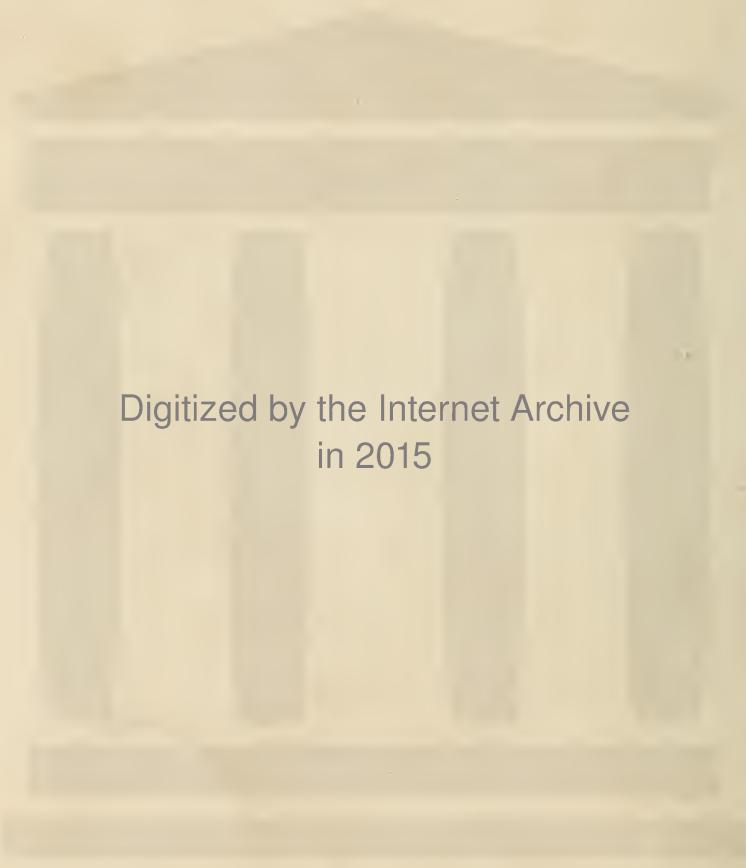


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THE
MISSIONARY HERALD.

VOL. XCI.—NOVEMBER, 1895.—No. XI.

DURING September, the first month of the financial year of the Board, the receipts are usually small, but the record below is not up to the usual mark.

	September, 1894.	September, 1895.
Donations	\$13,317.66	\$12,100.14
Legacies	11,772.01	2,195.51
Total	\$25,089.67	\$14,295.65

DECREASE in donations, \$1,217.52; DECREASE in legacies, \$9,576.50; TOTAL LOSS, \$10,794.02.

It will be seen that the loss has been chiefly in legacies, and this suggests the need of larger gifts from the living. The year before us is one that will test the faith and devotion of our churches.

A MESSAGE has been received by cable announcing the safe arrival of the Japan Deputation at Yokohama, October 1. Let these brethren and those in Japan with whom they are to confer, be daily remembered by the friends of missions as they come before the Throne of Grace.

THIS number of the *Missionary Herald* goes to press some days earlier than usual, that copies may be ready for use at the Annual Meeting at Brooklyn. The papers which are there to be presented and are here printed will thus be speedily in the hands of all our readers. They are worthy of, and we trust will receive, the careful consideration of all constituents of our Board.

ANOTHER month has passed, and the situation of affairs in Turkey in their relation to the European Powers is as indefinite as ever. In the meantime disturbances are occurring at Constantinople as well as in the interior, and the situation is becoming more and more critical. We hear of the negotiations of ambassadors, making it certain that the Powers are not altogether dead, though it cannot be said that they are very much alive to their obligations to secure needed reforms. It seems impossible that a settlement can long be delayed. Any day may bring tidings which will have momentous bearing upon missionary work within the Turkish empire. The God of nations rules above all, and to him our fervent petitions must be addressed.

WE are glad to report that good tidings come of the slow but apparently certain recovery of Rev. Dr. Sheffield, of Tung-cho, from wounds received in the desperate assault made by an infuriated Chinese laborer, an account of which we gave last month.

An admirable and timely article from the pen of Professor George P. Fisher, on "Christian Theology in Japan," appears in *The Outlook* for October 5. Professor Fisher writes in a sympathetic spirit concerning Japanese Christians who have suddenly been brought to face all the difficult theological and social problems which have perplexed the saints during the Christian centuries. He is hopeful of the outcome, believing that the present unrest is not unnatural. These Christians should be treated with patience and charity as men of earnest purpose and of bright intellects, who certainly will "prove all things, whether or not they will hold fast that which is good." We should like to quote much from Dr. Fisher's article, but the following words of caution must suffice: "It is to be hoped that Japanese Christians will do their part in contributing to the solution of unsolved problems, so far as they are capable of being solved in this world. But the idea, if anybody entertains it, that any essentially new type of Christianity will be evolved from the Japanese consciousness or created by compounding the gospel with other systems is illusory, and the sooner it is exorcised the better. The Founder of Christianity did not send out his Apostles on an exploring voyage to see if they could find out what his religion is. He did not establish his Church of the faithful without the promise that he would abide in it. Comparative religion is an interesting study, but its proper fruit is not a patchwork of notions, a fabric of eclecticism, but a deeper perception of the fulfilment in Christianity of implied and often half-conscious prophecies. Christianity means redemption. Christ is the Deliverer of the world from sin. So he is recognized in the Christian consciousness in all ages of the Church and in all those divisions of professed Christians which have been shown in history to have any vitality in them. To undertake to displace this central truth can have no other result than the rise, not of a Church, but at best of a school of thought, of a kind that is of necessity short-lived, with hardly more power to sustain life than the atmosphere of the frozen zone."

WE are glad to notice that at last reports the Centenary Fund of the London Missionary Society has reached the goodly sum of £67,700, over \$337,000. In the meantime the society is in a straitened condition because the regular receipts for the year are inadequate to its needs. At a recent meeting the society's committee felt constrained to notify its missions in South China and in India that there must be a reduction of grants made to them, varying from five to twelve and a half per cent., the largest percentage being on educational grants, ten per cent. on grants for medical work and itinerancy, and five per cent. on grants for evangelistic work. These reductions will bear heavily upon the most important departments of the missionary work of the society.

ONE of our missionaries in the interior of China, in writing of some of the difficulties and trials under which they are laboring, but in view of which they are by no means cast down, says that when he hears the statement that foreign missionaries have less of hardship and more of comfort than are found in the home field, he is reminded of the words of the negro who was told that he would be better off in the South under his old master. "Massa," said he, "de situation am open."

THERE lies before us a draft from Tientsin, China, for \$40.92, United States gold, to cover the subscriptions to the *Missionary Herald*, with postage, of missionaries in our North China Mission. From the Foochow and Japan Missions similar subscriptions have been received. Heretofore all missionaries of the Board have received the *Herald* gratis, but these brethren, entirely self-prompted, have paid the regular subscription price in view of the fact which they have noted that the very large free list of our magazine makes it a heavy cost to the Board. Mr. Bostwick, in sending these subscriptions from Tientsin, says: "We all greatly prize the *Herald* and would not be without it for double the price, yet we are all anxious that it should not absorb such large sums from the general receipts of the Board; in other words, that it shall early become self-supporting." One of our missionaries in Japan, writing on this subject and sending his own subscription, specially requests that the suggestion be made to ministers and Honorary Members of the Board that they follow the example of these brethren in the foreign field. It is true that the sole reason why our magazine is not entirely self-supporting is that it carries this very large list of Honorary Members, ministers, and others who receive it free. We recognize clearly the fact that the payment of money to constitute an Honorary Member fairly entitles him to the receipt of our magazine without charge, but as this list of Honorary Members covers eight or nine thousand names, our readers will see that the charge against the magazine, and ultimately upon the Board's treasury, is quite heavy. We venture to commend the example of our brethren in China and Japan to the thousands who, by a small annual outlay each, might relieve the Board of this charge.

ECHOES from the "Parliament of Religions" reach us occasionally from across the seas, which are singularly in contrast with the notes which were heard on this side of the waters at the time of that assembly. Many of the delegates from China and Japan and India, who were hospitably received and listened to respectfully, returned home surprised and delighted with the impression they seemed to have made, reporting to their friends that they had carried all before them. A missionary in India reports having met recently a young man, formerly a pupil in his High School, who soberly asked him if he knew that Swami Vivekananda, at the Congress of Religions, "had proved the incomparable greatness and excellence of the Hindu religion and had defeated the Christian religion and won over all America to Hinduism; that everybody had turned to him and turned their back on Christianity?" The serious point in this matter is that many Hindus believe what this young man affirmed.

THE Duke of Westminster, Chairman of the British Committee of the Armenian Relief Fund, reports that he has already remitted £3,000 to Sir Philip Currie, British Ambassador at Constantinople, for distribution of food and clothing among the sufferers. It is known that Sir Philip has designated our missionaries at Van and Bitlis as almoners of this bounty, and that they are busily engaged in the administration of the trust. There is still call for aid. See the letter of Dr. Kimball on another page. Meantime there are newspaper reports of disturbances at various points in Eastern Turkey, but we have no direct information of danger or special difficulties at our missionary stations.

AN account comes to us from the East Central African Mission which ought to stir the hearts of all who are living at ease in the homeland and awaken new thoughts in reference to the rate of giving for Christ's work. The members of this mission, it will be remembered, have been living in temporary huts, since the Board did not feel warranted in granting more money for buildings than was sufficient to erect one permanent house. Their supplies of some articles of food, ordinarily deemed necessary, have been irregular and often quite insufficient. Yet Mr. Wilder writes that, "being anxious to assist in the present financial straits of the Board, the members of the mission have sent \$110 to the Zulu Mission, to be divided between the Boys' School and the Theological Seminary at Amanzimtote; have also contributed \$25 per family directly to the Board's treasury for the debt, and moreover have assumed personally, for this year, the cost of transport of private supplies from the coast, together with custom duties. This last item means a saving to the Board's treasury of at least \$500." A like measure of self-denial on the part of Christians in our land would soon render the words "debt" and "retrenchment" useless in writing the history of any branch of our benevolent works. The scores of consecrated men and women waiting to be sent into the field could be commissioned and provided for. Advance could be ordered along all lines. May God give his people such a spirit of consecration of themselves and their substance!

MISSIONARIES at the front whose salaries are adjusted on the basis of simply a comfortable support have yet suffered financially because of reduced appropriations, not that their salaries have been reduced, except in some cases by their own choice, but because they have given so largely out of their own meagre resources for the maintenance of portions of the work which they could not bear to see cut off. Yet they are shaming us in the homeland by their uncomplaining spirit, as well as by their added gifts to the treasury of the Board. Since the above paragraph was written concerning the East Central African Mission, a contribution of \$250 has been received from members of the Zulu Mission towards the debt of the Board. Among these contributors are Rev. and Mrs. H. M. Bridgman of Umzumbe, who have been in the service for now thirty-five years, having a son and a daughter in the mission field and another son preparing for the same work. In sending his portion Mr. Bridgman says: "I have been waiting to see if the churches were coming up to the measure of their duty and privilege in this work. It is not apparent. They are evidently waiting for the missionary to do his part first, so here I enclose \$50 for Mrs. Bridgman and myself. It is our mite, but, as in the case of the widow of our Saviour's time, it comes very near being all we have. We are sorry it cannot be more. We felt that our son in the Chicago Theological Seminary, whose heart is in the African field, should have this money to help him through his last year. But we said, 'No missionary can be sent out till that burden of debt is removed,' so we send the mite to you, with the prayer that God will bless the example and lead 3,000 ministers at home to go and do likewise. But 3,000 multiplied by \$50 will make \$150,000, which will wipe out the debt and give \$25,000 to enlarge the work for the coming year. It may not be amiss to say that I could not have done this had I not sold off my four steeds, that is, four patient oxen which we have relied upon to

draw our two-wheeled cart over these hills and through the vales and rivers when we take our yearly outing." Doubtless Mr. Bridgman had *ministers* in his mind, since they are leaders of the people and their example will be so weighty. Those who think that the ability of ministers is overestimated will certainly not question that many thousands who are in our churches could give the \$50 named and be all the better for it. With our dear and honored brother let us pray that "God will bless the example."

THE sympathies of Christians of all denominations and in all parts of the world will go out toward the Church Missionary Society of England and its affiliated Zenana Missionary Society in the sore trial that has come to them and their missions in the martyrdom of their missionaries at Ku-cheng. Some details of this sad tragedy are given on another page. But it is evident that the event, while it has cast a deep shadow, has not quenched the zeal of these societies. There is no thought of withdrawal, or of weakening in any way the missionary forces in China. Indicative of the spirit of Christians in Great Britain was a united prayer-meeting held in Exeter Hall on August 13, at which representatives of all the great missionary societies of the kingdom were present, the object of which was not to call upon the government for support or to demand justice from the Chinese, but solely to look to God for grace and guidance. The hall was crowded and the service was wholly unique, more than half of it being given to prayer. There were thanks offered for the lives and heroic deaths of those whom God had taken; there were prayers for missionaries of all societies in possible peril in China; and there was a solemn recognition of the needs of China and of the duty of the Church of Christ to preach the gospel throughout that empire. It seems to have been a meeting of extraordinary tenderness and power, fitly concluded with the hymn "Onward, Christian Soldiers." A London daily paper, speaking of this meeting on the next morning, said: "Several of the qualities which have made England great were manifested to the full; a great moral motive, a high and unalterable purpose, a determination not to rest on State protection, bravery, self-restraint, and a repudiation of every species of vengeance — these characterized utterance after utterance of the various speakers. At one stroke the meeting has placed this matter on a right basis."

IT will be remembered that, some two years since, two Swedish missionaries were slain by a mob at Sung pu, China. A report now given in *China's Millions* shows that the blood of these martyrs was not shed in vain. It seems that a Chinese lady read of the faith and patience of these missionaries and was so impressed by what she was told of their lives and their deaths that she traveled to another city in order to ask the missionaries about the religion which could produce such fruits. "What is it," she asked, "that makes you Jesus people so different from us? We call you 'foreign devils'; our people have martyred two of your teachers who only did good to our people and you show no revenge and receive me as a friend." She was told that this was the teaching of Jesus, who died for us when we were enemies. This lady, who was termed "the Chinese Queen of Sheba," continued for two weeks with the missionaries to learn of their faith and doctrine, and then returned to her own city to tell her neighbors: "These Jesus people know how to love their enemies."

THE recent anti-foreign riots in China have called forth numberless remonstrances against the sending of missionaries into that empire, and indeed into all parts of the world where there is any exposure of life or property. This is not to be wondered at from the point of view which men who are simply of this world occupy. Their maxim is prudence, not self-sacrifice for the sake of others. The newspapers are telling us, and individuals are repeating the statement, that it is useless to attempt the conversion to Christianity of non-civilized people, and that it is folly and a wrong to imperil the lives of men and women by asking them to live among the pagans of Africa or China. This is all very well for those who do not recognize the Lordship of Christ, but for those who call him Master and who believe that they owe to him infinitely more than the world can give, there is no alternative in this matter of preaching his gospel. They *must* obey his command. What if the people in Africa and China do not want them, as has recently been argued by a prominent secular newspaper? The world did not want Christ himself when he came to his own and his own received him not. Christians bear the message they have received, not because men want it, but because they need it. And it is because they have this loyalty to their Master, not counting their lives dear unto them, that Christianity has made its conquests in the world. Its victories will altogether cease if the Christian Church ever becomes so limp that it cannot face martyrdom for Christ's sake. The trouble with those who question or deny the obligation to preach the gospel, even amid many dangers, whether in China or Africa, is that they have no clear apprehension of the authority of Christ over the service and lives of his followers.

WORD has been received that the Rev. Thomas Boyajian, who was ordained as the first pastor of the church in Diarbekir, Eastern Turkey, died at Harpoot, September 6. He was a graduate of Bebek Seminary and a favorite pupil of Dr. Hamlin. A few years since he was appointed acting Vice-Consul by Great Britain, residing during a portion of each year in Diarbekir. Dr. Barnum, in sending a notice of Mr. Boyajian's death, says: "Probably no Armenian in the interior of Turkey had a higher reputation than he. He was a man of noble character, a very eloquent preacher, and a successful diplomat withal. He was held in great respect by Turkish officials of every grade, and his services to the English government were highly valued. He worked hard, and the labor which he performed was useful to both governments. Few men had a clearer knowledge of the present delicate political status, and few men took a broader view of the situation. In the midst of his political work he did not lose his interest in spiritual things. A great crowd, probably not less than 2,500 persons, attended his funeral. The Armenian Bishop and six priests sat in the pulpit, and one of them made an address."

THE Church Missionary Society of England has been called to part with its Honorary Secretary, Rev. F. E. Wigram, who has held that post for over fourteen years. Mr. Wigram has been a most faithful and successful missionary secretary, laboring unweariedly, not only giving his own services but also two sons and a daughter to the missionary ranks. He is to be succeeded by Rev. Henry E. Fox, who has for years been identified with the work of the Church Missionary Society, and from whom the best service is anticipated.

NEWSPAPER reports have reached us of the opening services connected with what is termed "Founders' Week," September 23 to 29, as part of the Centennial celebration of the London Missionary Society. Delegations were present from a great number of missionary societies in Great Britain and the Continent, and the sessions opened with much enthusiasm. One of the most striking features must have been the presence upon the platform of three South African chiefs—Sebele, Bathoen, and, most notable of all, Khama. The latter, who is known all over the world for his vigorous and Christian government in South Africa, made an address through an interpreter in which he testified to the power of the Word of God in the government of his people. We shall await with interest the full account of this series of centenary meetings.

Nor long since a Brahman woman in India drowned herself as soon as she saw that her husband was near to death, and the native Hindu papers have been lauding her act as most praiseworthy, showing that she was a true *sati*. Probably she committed this act because she saw only a life of misery before her. Her head would be shaven, she would be an outcast from society, half-starved and half-clad, and in every way her life would be made wretched. The most surprising thing about the matter is the different view the Hindus take of her character because of her act of suicide, for had she lived after her husband's death she would have been reproached for killing him, would have been cursed by all who met her as a degraded and wicked being, unworthy of any kindness. But when, in order to escape the terrible ordeal which widows must endure, she took her own life, she is exalted as a saint and her example is commended to all women.

WILL the woes of Africa never cease? Thirty-five years ago in the public marketplace on the Old Calabar River human flesh was sold just like beef. While this atrocity has ceased, destruction is coming in another form. Recent reports presented to the British Parliament show that the increase of duties paid within two years upon spirituous liquors at Old Calabar has been 225 per cent. In 1892 1,350,751 gallons were imported; in 1894 (March 31) the quantity had nearly doubled, being 2,609,558 gallons. This is a terrible record. So far as appears, this stream of destruction came from Great Britain, Holland, and Germany; the exports of rum from the United States going to other sections of Africa.

THE Scotch United Presbyterian Church has received word from the British Minister at Peking, endorsed by the Governor-General of Moukden, that its missionaries may now return to Manchuria. Several of these missionaries have already arrived at Moukden, and others at Liao yang. This mission was entirely broken up on the Japanese occupation of Newchwang, the missionaries being compelled to leave. May they find on their return that the good work they commenced is not destroyed.

AN utterance of Mr. Stewart, the English missionary of Ku-cheng, is rendered specially striking in view of his recent martyrdom. When talking of mangrove swamps in Africa, and Chinese mobs which were merciless, he said: "One can only die once; what does it signify when or where? Let us do what God tells us and let him do what seemeth him good."

THE ladies connected with the Woman's Board of Missions have combined, but without drawing from its treasury, to mark the twenty-five years of service of Miss Abbie B. Child as Secretary of their Board by sending her on a trip around the world to visit the various missions. Miss Child sailed from New York for Genoa on September 28, and will go by way of India to China and Japan. The multitudes who know the great value of Miss Child's services will rejoice that she is to have this opportunity of observing the work abroad, and her presence and counsels will be cordially welcomed by the missionaries.

The Harvest Field of India, in recording the death of Rev. Dr. Henry M. Scudder, says of him: "Probably no missionary has ever used the spoken Tamil with more power than Dr. Scudder, and but very few have obtained a better acquaintance with the classical dialect." His tract in Tamil, entitled "Spiritual Teaching," is spoken of as having had an immense circulation, and his "Bazaar Book" as a great "boon to vernacular preachers."

THE ANTI-FOREIGN RIOTS IN CHINA.

OUR readers are already familiar with many facts in reference to two most serious riots which have occurred in China — those at Cheng-tu and Ku-cheng. Yet these affairs are so important in themselves and bid fair to have such direct bearing upon the future of missionary work in China that further details will be welcome.

The outbreak at Cheng-tu, the capital of the province of Sz-chuen, is fully described in *The Shanghai Messenger* for August by an eyewitness, Mr. Endicott, whose story is very clear and direct. On the twenty-eighth of May placards were found posted in various parts of Cheng-tu, stating that, "Notice is hereby given that at present foreign barbarians are hiring evil characters to steal small children that they may extract oil from them for their use. I have a female servant named Li who has personally seen this done." This placard was the first sign of trouble, yet within three days all missionary property, hospitals, dispensaries, chapels, schools, and residences, both Protestant and Catholic, were a mass of ruins. The storm began with the throwing of stones, while crowds pressed at the gates of the mission compounds and ultimately broke in the doors and drove the occupants to such retreats as they could find. The magistrate to whom one of the above-named placards was sent, with a request for a proclamation denouncing the libel, promised a proclamation *in three days*. Other officials were urged to interpose but they refused. The Roman Catholic bishop's residence was quite close to the Viceroy's *yamen*, or government office, but that official gave no help to protect the property. By midnight of the twenty-ninth all the residences of the Canadian Methodist, the American Methodist Episcopal, the China Inland, and the Roman Catholic missions were destroyed. On that date the Viceroy issued a proclamation which certainly could have had no deterrent effect upon the rioters, and he severely reprimanded a telegraphic operator for transmitting a message from the missionaries to the British Consul and commanded that no more messages be sent.

On the thirtieth of May another placard was posted about the city, saying,

"At the present time, when Japan has usurped Chinese territory, you English, French, and Americans have looked on with your hands in your sleeves. If in the future you wish to preach your doctrine in China, you must drive the Japanese back to their own country; then you will be allowed to preach your holy gospel throughout the country without let or hindrance." In the meantime most of the missionaries had taken refuge in the *yamen*, and at one time it was feared that an attack would be made upon them there. The people were excited by all sorts of stories of crimes, said to have been committed by the foreigners, and in one case the spot was pointed out where it was declared they had done their fiendish work of murdering little children. Many bones were brought to the *yamen* and hung up in different parts of the city, as if to show what the missionaries had done. It is strange that amid all the dangers through which they passed the lives of none of the missionaries were sacrificed; but they were all mercifully spared. Early on the morning of June 9, under direction of the magistrate, the gates of the city were opened and the missionaries, under a strong escort, began their journey to the coast.

It is very clear that the highest officials urged forward the riot, and at the time that this report was written the missionaries felt absolutely certain that the Viceroy himself was directly responsible for the riots. This has now been telegraphed as the verdict of the commission that has examined the matter, and the truth of the charge has been accepted by the Peking government. Money compensation for the loss of property will doubtless be given, but Mr. Endicott said, more than three months ago: "The condemnation of the Viceroy will be worth infinitely more at this juncture than millions of money." Such condemnation has been secured, and the degradation of this official is accompanied by the declaration that he is hereafter incapable of holding office. This latter condition, if honestly carried out, means a great deal, for a Chinese custom has been, where a high official has been punished at the demand of foreigners, to make amends a little later by giving him larger honors and emoluments.

Of the later riot at Ku-cheng we have also full particulars, derived chiefly from the accounts furnished the English Church Missionary Society, with which and to its affiliated Zenana Missionary Society the victims of the massacre were connected. Ku-cheng is a walled city, 100 miles northwest of Foochow, and having about 60,000 inhabitants. During the hot months of July and August the missionaries were accustomed to resort to the small cottage at Hwa-sang, a village some twelve miles from Ku-cheng. The assault came without any warning on August 1, when the cry was suddenly raised that the Vegetarians were coming. The rioters moved with great swiftness, killing Mr. and Mrs. Stewart and five unmarried women. Of Mr. Stewart's five children a young son was killed, and a babe has subsequently died from wounds then received. Most of the bodies of the slain were burned beyond recognition. Those who were spared were rescued by a party from Foochow, coming in a steam launch, consisting of the United States Marshal and two English missionaries. It is clear that the attack was not made because of any personal hostility to the ¹aries. Mr. and Mrs. Stewart are said to have had relations with which were specially friendly. The sole ground of assault was foreigners.

Ku-cheng has been occupied by the Church Missionary Society for nearly thirty years. Mr. Stewart, who was several years principal of the Divinity School at Foochow, had had previous experience with a mob in 1877, when Mrs. Stewart and her young child had a narrow escape. For six or seven years he has been located at Ku-cheng, where much success has attended his labors. In his annual letter for the last year Mr. Stewart, in comparing the situation then with that of past years, says: "Christian education is advancing rapidly; there is now a boys' boarding school, and another for girls, and a foundling institution for castaway girl babies, at our headquarters at Ku-cheng city; while then there were none of these. And better than that, to my mind at least, is the great increase in the village Christian schools, scattered over these two districts; then there were about a dozen, and now there are forty-four for boys and twelve for girls; and of these fifty-six, forty-four are being supported by individual friends." But in this same letter Mr. Stewart reported that at Ku-cheng there were "on paper" one hundred soldiers, "but the mandarins do without them and pocket the pay." It was the inefficiency of the Chinese officials that gave occasion for this fearful massacre.

Reports have been received by telegraph of the investigations into this affair by British and United States officials, and the statement is made that seven of the rioters have been executed. It should be said that neither the Church Missionary Society nor any other missionary organization has had anything to do with the steps taken for the punishment of the rioters. This matter is left entirely to the respective governments, where it belongs. It is not for missionaries to execute justice, though they must claim protection due them under treaty stipulations. The foreign governments must demand the punishment of these offenders or else all treaty rights and privileges promised their citizens must be abandoned. The Chinese officials and people should be made to understand that they cannot trample with impunity upon the rights which by treaty they have given to foreigners who reside in their country. There is no desire for vengeance in demanding that the murderers at Ku-cheng should meet their just deserts. We trust that the death penalty has been inflicted upon the right persons, though we are aware that it is often the case in China that some whom we might call "tramps" are seized and substituted for offenders of a higher class.

Let it not be supposed that hostility to the Christian religion lies at the basis of the disturbances in China. Sometimes doubtless the religion of the foreigner is denounced, but it is not from antipathy to his religion more than it is to his clothes. A missionary of the Church in Scotland, writing in *The London Chronicle*, says of the Chinese: "No people are so latitudinarian. You may have any religion or no religion and you will offend none of their prejudices." English merchants at Ku-cheng trading in teas or silks would have met the same fate as English missionaries.

While it is doubtless a critical time for missions in China there is no reason for alarm or discouragement. In all the communications received from the messengers of Christ in that empire there is no suggestion of retreat. China is yet to be won for Christ; the rock will break.

THE NEXT STEP.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[*A paper presented at the Annual Meeting of the Board at Brooklyn, October 16, 1895.]*

FOURSCORE and five years ago last June our fathers of the Congregational churches in Massachusetts organized a society dedicated to the two propositions, that the gospel is meant for every human soul, and that it is the immediate duty of everyone who has the gospel to bring it to those who have it not. And two years later the first group of the missionaries of the American Board, eight in number, were on their way to the foreign field to enter upon the fulfilment of this duty.

It is instructive to consider the circumstances under which this fateful step was taken and this great history begun. The churches that united in this organization were relatively few in number, weak in resources, occupying mainly the New England States. The nation was but just rising to its feet after the long struggle for independence, the greater part of the continent was still to be explored, subdued, and peopled, and a thousand further problems were pressing most urgently upon the attention of the Christian people of this land. And yet, under circumstances seemingly so unfavorable, our fathers, hearing in the call of the young men from Andover who sought their counsel the voice also of God himself, boldly put forth their hand to this new and vast enterprise of turning the nations beyond the seas to the kingdom of our Lord. And no candid man can to-day be found who questions the wisdom of this step.

It would be difficult to estimate the significance of this act in its bearings upon the American churches and upon the type of Christian life and thought which has prevailed in this land. It was at once the broadening of the horizon, the extending of Christian sympathy to remote parts of the world, the recognition that the world is one and that to make it one in the kingdom of our Lord is the supreme duty of every disciple. Who can doubt that a more catholic, aggressive, intelligent, and effectual type of Christian life has prevailed in our American churches and has been felt in every form of Christian service in the land, because of this bold step taken by our fathers under the inspiration of the divine Spirit?

Providential as the initiation of this work plainly was, the successive steps by which its field has been enlarged, the variety of the work increased, and the present proportions attained, are equally providential. The work of the American Board as it has come to be known in our day is not the result of the planning of human wisdom or of the foresight of any great man or company of men. It is rather a rich scene of that coöperation of the divine Spirit with obedient souls in the spread of the kingdom of God which has been the mark of the living and growing church in all generations.

The first company of missionaries sent out by the Board sailed in 1812, directing their course to the East Indies, where British missionaries had already gained an uncertain foothold. After varied difficulties and delays and a providential division of this first band, by which the initial impulse was given to the organization of another foreign Missionary Board in this country, work began in western India, in the region near Bombay, which has been continued from that day to this, and constitutes now the oldest mission of the Board, the Marathi Mission. The names of Gordon Hall and Samuel Newell, in the original band, will always give to it a special glory, although many a name worthy to stand beside these belongs to its long roll of missionary laborers.

Scarcely had this work been well initiated before the rising missionary sentiment in this country demanded still further outlet for its efforts, and attention was turned to the aboriginal tribes in this country, as much in need of the gospel as the heathen of other lands and in a special way commended to the care of American Christians. In 1816 the missions among these tribes were begun which, through varied fortunes, were

retained under the care of the Board until 1883, when by amicable arrangement they were passed over to the care of the American Missionary Association. No one can tell what benefits came to the tribes thus visited by Christian love, and what gradual change of sentiment among the people of this land toward those interesting people was effected by this agency, or can compute to how great an extent the present more just and generous view of our national duty toward these natives of the country is due to this evangelizing agency set on foot by the churches connected with the Board fourscore years ago.

The singular providence which brought to this land Henry Obookiah, a waif from the Sandwich Islands, through whom special attention was directed to the degraded and pagan people occupying those Islands, and which resulted in the organization of a mission for their evangelization, is familiar to all, and the hand of Providence in it all is too plain for anyone to question. In 1819 a band of missionaries, organized into a church and specially instructed in their duties within the walls of Park Street Church in Boston, with Hiram Bingham and Asa Thurston among them as leaders, set forth for the long voyage by the way of Cape Horn to these Islands in the Pacific. The providential preparation for their coming in the final collapse of idolatry, and the story of their work in mastering the language and winning the confidence of the people, and at length in effecting the thorough evangelization of those Islands, is a marvelous chapter in the history of God's kingdom on the earth. The Hawaiian Islands to-day are an object of desire to many nations; but when the missionaries of the Board went to those Islands they were rather an object of scorn or of fear to the nations of the earth. Nothing could have led to this visit, fraught with such blessings, save the very spirit which dwelt in our Lord, who stooped from heaven and lifted sinful men to salvation and eternal life. And it is due to the labors of those missionary bands which in rapid succession visited these islands that they have come up out of that low and desperate state to the condition of thrift and national development which has long given them a recognized place among the Christian nations of the earth.

Almost at the same time that the mission to the Sandwich Islands was thus inaugurated, the churches, with rising zeal in this great work, looked to the lands where the Bible was written and felt moved to bear their share in the recovery of the corrupted Christian churches still within the limits of the Turkish empire and in the evangelization of the Moslem population there. In 1820 these labors began at Smyrna under Parsons and Fisk, and have developed step by step into the four great missions within the Turkish empire now sustained by the Board, and also into those in Syria and in Persia, which are at present under the care of the Presbyterian Board. Great men have labored on this field, and under God great deeds have been wrought, and as we well understand, a great blessing for the whole Turkish empire is in the hands of those who have been taught and lifted up to a nobler manhood and a purer faith in the churches and schools sustained by the Board. If we consider the political interests which connect every European State with Turkey, and the entanglements resulting therefrom, it is nothing less than a most marked Providence that missionary work in this empire was entrusted to the churches of America which have been known from the first to have no political ends to serve.

It is not strange that with the awakening sense of the lost condition of the nations without the gospel and of the duty of the Christian Church speedily to bring the gospel to the darkest of them all, the attention of the churches connected with the Board should have been at an early day enlisted in the establishment of missions in the Chinese empire. There heathenism was in greatest numbers and strength, and also most inaccessible. And yet till China's millions were evangelized, the problem of Christian missions would remain unsolved. The churches, therefore, felt that they could not begin this work too soon. In 1829 this movement reached a practical con-

clusion, and Elijah C. Bridgman and David Abeel went out as the advance column of the mighty force of American missionaries which, in due time, should dot that land from north to south and far into the interior with mission stations and mission homes.

And now, as if the attempt to evangelize the most populous and the most inaccessible of pagan nations were not enough, with all beside which the Board had attempted, attention was turned to the great continent of Africa and to its urgent need of the same blessed gospel. The rising anti-slavery sentiment of the country, felt in its strength in the churches, favored the effort thus, by this mission of Christian love to its darkened souls, in some degree to atone for the speechless wrongs which Christian nations had inflicted and were still inflicting upon Africa. Instructions were given by the Board to the Prudential Committee to seek for opportunities in Africa as early as 1829. It was not, however, until 1834 that missionary work was established in western Africa, and in 1835 at two points in southeastern Africa, the two latter being soon merged in one, which has developed into the strong and fruitful mission among the Zulus in the Colony of Natal.

A little later as the Christian churches rising in Hawaii in great numbers and vigor seemed to demand for their proper discipline and training in Christian service some active share in the great missionary work of the times, it was decided that a new mission should be established in the Pacific Ocean, to be sustained jointly by the American Board and by the Hawaiian churches, and in 1852 the first band of missionaries sailed for Micronesia. Here the pioneers were Dr. Luther Halsey Gulick, a son of one of the early missionaries to the Hawaiian Islands, Messrs. Snow and Sturges and their wives, with two Hawaiian missionaries and their wives. From this slight beginning has grown up that fruitful and happy work of the Board in the Micronesian field, which has at length attracted to these diminutive islands the attention of the great powers of Europe; and the fields which at first were sought out only by Christian love, and which by the transformations of the gospel alone have been made the abodes of thrift and prosperity, are now under the jurisdiction of Spain and Germany and Great Britain.

In 1869 came that further step which was needed to round out the share which the American Board was taking in the evangelization of the great heathen nations, and the mission to Japan was inaugurated. Dr. D. C. Greene, the pioneer of this mission, resides now in Tōkyō and witnesses with his own eyes the wonderful changes which the Spirit of God has wrought amid this people in connection with the work of himself and his associates and the labors of other missionary organizations.

In 1872, under special conditions, the Prudential Committee undertook missions in nominally Christian lands — the work now represented by our missions in Spain and Austria and Mexico.

As we thus hastily glance over this story of advancing work, of enlarging fields, of new enterprises, of increased force and increased gifts, we cannot but have the feeling that we are tracing the movements of the Spirit of God leading his obedient children to fulfil in their day the great commission of preaching the gospel to all nations. Over every step forward divine Providence presides; upon the work a divine blessing has rested in every field, in every station and in every form of work. The onward march is steady and impressive, the movement is on a vaster scale and a wider area, and of infinitely nobler aim than the conquests of the Roman republic or the sweep of Napoleon's victories. It is the sublimest enterprise of the age and of the ages.

The evidence of divine blessing upon the work will be more clear if we hastily glance at the present proportions of the work under the care of the Board. And in the first place it is proper to observe that in the earlier years of its history the American Board received the gifts and administered the foreign missionary activities of other denominations as well as of the Congregationalists. The time came, however, when these coöperating denominations one by one, in a peaceful and amicable way, felt moved to with-

draw from this connection in order to throw upon their own churches a more direct responsibility, and so to increase the total amount of the work accomplished. In this way several of the missions originally under the care of the Board have been transferred to the foreign missionary society of the Reformed Church and that of the Presbyterian Church, and more recently to the American Missionary Association.

The missions now under the care of the Board represent somewhat fairly the responsibility for the evangelization of the world which rests upon the Congregational churches of America. These missions are twenty in number, four of them in the Turkish empire, three in India, four in China, one in Japan, three in Africa, two in the Pacific Islands, and three in Papal lands. Each of these missions is a self-governing republic composed of one or more stations, upon which missionaries reside, so related to each other that the field under their care is naturally under one administration.

Connected with these missions we have a present force of 572 missionaries, and standing by their side a force of native laborers, pastors, preachers, teachers, and other helpers, more than five times their number, and we are brought into communication with or made responsible for the evangelization of not less than one hundred million souls. Each of the other foreign missionary societies in this country and in Europe has its own quota of the unevangelized peoples of the earth among whom it is laboring exclusively, as the agencies of the Board are working exclusively among the hundred millions named above. The urgency of the problem of the world's uplifting and renewal suggested by this single fact alone is enough to stir the heart and arouse the will of every true disciple of the Lord.

In the line of evangelistic work we report 461 churches, one third of them self-supporting, with a present membership of 44,413, more than 3,200 being added upon confession of their faith last year. The total number in these churches from the beginning exceeds 131,000. A great Sunday-school work is carried on with a weekly attendance of at least 50,000 pupils.

Beside this and next to it in importance is the educational work of the Board, a work which is attempted not for the mere purpose of giving education to the peoples among whom we work, but because education of certain kinds and in certain degrees is indispensable to the permanence of the work which we are initiating. The American Board has from the outset sought to penetrate the life of the nations to which its laborers go with the spirit and truth of the gospel to such a degree as to make sure that the fruit of this labor shall not only not disappear but maintain itself and become self-propagating until the entire field is evangelized. In order to do this the native churches must be provided with pastors of such character and training as to command the respect of those who hear them. Consequently the mission school has been a constant attendant of the preaching of the gospel from the first. These schools range in grade from the kindergarten through the common schools and high schools and boarding schools for boys and girls up to the college and the theological seminary. Sixteen theological seminaries have some 200 pupils in them in direct training for the ministry. One hundred and twenty-four colleges and high schools gather over 8,000 picked youths of both sexes for a long-continued course of training under the daily instruction and example of the foreign teachers; and more than 40,000 pupils are gathered in the common schools which are themselves missionary centres, places of preaching and active and effective missionary agencies.

The medical work in these fields is also of noble proportions. More than 100,000 patients are treated yearly in the hospitals and dispensaries of the Board, to everyone of whom the gospel is preached and by many of whom the good tidings of great joy thus received have been borne to distant points rarely visited by the missionaries or by any of their native helpers.

The literary work under the care of the missionaries is equally grand in proportions

and significant in its influence. The Bible in whole or in part has been translated into twenty-six different languages by the missionaries of the Board, and school books have been prepared for the schools, and in many missions Christian newspapers are published for the edification of the churches. What it means to bring the Bible home to the vernacular of a people is not easily described. We know what it has meant to England and to all English-speaking people that the Bible was so early translated into that language, its great truths, its noble ideas being brought thus before the English mind, enriching the language and the minds that used that language, leavening life, society, and political institutions, and contributing such potential influence to the splendid development of liberty and civilization which England presents to-day. In the seventeenth century, at the time of the great Puritan revolution in England, the people are well described as a people of one book, and that book the Bible. And the great men of that day, and the heroic deeds which can never perish from the memory of men, were due in no small degree to the inspiration caught from the holy Word. Fanatical they may have been, misjudged their interpretation of many parts of the Scriptures, but there was a nobility of manhood and a solidity and resistless power of righteousness wielded by the Ironsides and Cromwell which has never yet been surpassed, and which the world will never forget. Now what the Bible has done and is still doing for the English language and for English institutions and for the people, it is competent to do for Hindus and Chinese and Japanese and the people of every land. If our missionaries had done nothing else than to bring the oracles of God home to the thoughts and minds of the great populations to whom they have given the Bible, this would a hundred-fold reward the labor and cost of all the work.

Thus as we briefly survey the present proportions of the work, mark its varied features and consider the fruits already gained, we are impressed afresh with the evidence that this work is not of man or by man alone, but that in it there is the leadership and the perpetual blessing of the very Lord of the heavens and the King of kings.

If we now briefly look over the work of the American Board as it stands to-day in these several fields, we shall find added proof that the blessing of God is upon it, that so far from being a hopeless undertaking or a losing cause, it is the one bright, conspicuous glory of our Christendom, the supreme and unanswerable proof of the truth and divine power of our Christian faith. Look upon Turkey and mark the more than 12,000 evangelical Christians gathered in mission churches and the 3,000 in its higher schools; consider who these men and women are, and compare them with the mere handful that represented the growth of the first forty years of our work in the empire, and we see at once what a blessing for Turkey this work involves, and how happy is the progress it makes. In spite of temporary obstacles the missionary work in the Turkish empire was never more bright and hopeful than to-day. The fruits of it are manifest on every side, and the future is full of promise and hope.

If we go to Japan, we see a nation awakening out of its sleep, stirring itself with the new life that has come, welcoming the faith, the sciences, and the arts of the Western world. The scene is mixed, the forces are not yet unified, secular and spiritual aims are blended and draw in different directions. But there is great reason to anticipate the subjection of other forces to the power of the gospel and of Him who is the theme of the gospel and the Lord of its Kingdom. The march of Japan is an irregular and impulsive one, but upon the whole it is toward the day of God's Kingdom in the earth.

If we look to China, that great nation apparently in collapse, we are impressed at once with the fact that the centres of stable life and of growing power are at the very points where the mission work has established itself. During the recent war with Japan it was the missionaries and the Christian Chinese above all other influences that

kept the nation quiet, that overcame the tendency to popular tumult; and it is to these very centres that we must look for help in the days of reorganization that are coming upon this great land. The door of opportunity in China stands more widely open than in any year past, and the cry of her millions, not lifted up into the gross air we breathe, but heard on high and within the silent chambers of the soul, is a cry for light, for the living light of God, for the peace and the strength of his Kingdom. And where the missionaries a half-century since had but their scores of converted souls to point to, we have now more than 50,000 gathered in mission churches and an audience of millions of souls, waiting as never before to hear the blessed message that we bring.

Not less hopeful is the outlook of our work in Africa. There is a world of darkness and chaos to be transformed into a kingdom of light and faith; and the forces which are effecting this change by common consent are those which are wielded by Christian nations and wielded in their Christian capacity. Commerce and civilization can do little for this great continent unless the gospel goes before and accompanies them and gives a permanent foothold for their varied agencies. And the centres of steady growth, of solid attainments, of sound character, and of wide and beneficent influence, are not trading towns or mining camps, but mission stations with their churches and schools.

If we look to India, the great nation to which our pioneers went, we see here also that it is the morning that comes and the night that wanes. Christianity is pervading the nation, reaching all classes, smiting down caste and laying the foundations of a nobler civil and religious life throughout that vast empire. Our missionaries there write only of open doors and multiplying opportunities. The prayers and labors of long years seem about to be rewarded with harvests such as faith had scarcely dared anticipate.

Thus wherever we turn the eye we mark the smile of God upon this work. Everywhere it is a garden that God has blessed. To the churches which, under his leadership, have initiated and supported the work thus far, the word of his providence from every land, from every station, is a command to advance and a summons to greater deeds than in all the past. In these several missions the heathen world lies before us as Canaan lay to the Israelites after the persecution of Pharaoh's hosts had ceased and the wanderings in the wilderness were at an end, and Jordan was passed; and we have but to march and conquer and possess.

What now shall be the next step in this course of history which we have traversed thus far? The will of God is plain. The finger of his providence points but in one direction; the fields are open and bright; the pioneer work is done; the agencies, planted and developed with great labor and at great cost, are at their highest efficiency; a trained and effective missionary force is in each field, needing only to be early reinforced and supported to achieve the great results we long for and have prayed to see. A native church with a steadily multiplying force of native leaders is ready to take its share in spreading the truth and reaping the harvest. The language our missionaries use is becoming the language of common intercourse among all nations, and is bearing with it the wealth of literary treasures, the ideas of civil and religious liberty, the Christian ethics and lofty sentiments, which are so peculiarly connected with English civilization — a tremendous advantage to all who use this tongue. All needed recruits are at hand — young men and young women of finest promise prepared for a share in this great work and called to it of God as plainly as were that honored band from Andover that first appealed to our fathers at Bradford. A wonderful growth has attended this work from the first day to this. Marvelous successes have already been won; let the Sandwich Islands and Micronesia, let Turkey and India and Japan attest the fact. By all signs we stand upon the eve of far greater things than the world has yet seen, not at solitary points and in exceptional cases, but on every field, in every

land. It is not the Bull Run, the Vicksburg, or the Fredericksburg of the movement where we now stand; it is the Gettysburg, where a gallant struggle well sustained will win the day for Christ in all the earth.

What answer will the churches give? This is the only question now before us. If the churches sustain the work by the needful gifts, it will go on to still greater success. No other condition is wanting. Do they hold to the great truths to which the Board was dedicated, that the gospel is meant for every human soul, and that it is the immediate duty of everyone who has the gospel to give it to those who have it not? Do they believe that the gospel is needed by the unevangelized nations to-day as surely as it was needed by the men of Judson's day; and will they make practical their belief by the gifts that shall lift this work out of all its weakness and carry it forward in strength and vigor? All needed resources are in their hands, the opportunity is theirs, the call of the hour is upon them. And the question is not one of ability, but of purpose to meet the call.

"The fault . . . is not in our stars,
But in ourselves, that we are underlings."

Can it be, can it be that a course which has been followed but in one direction from 1810 to this hour—a course of advancement and enlarging work and increasing fruit—is now to pause and change its direction? Is it to be the part of the Congregational churches of our land, in this end of the nineteenth century, thus to dismantle this fair product of the years? Has it been reserved for the Board, which at the opening of the century broke the path to this work for the whole country, which has marched in the van as it has advanced through the years, now to be the first to call a halt and begin the disastrous retreat? It cannot be; it must not be. If we believe in God and his providence and will make our belief practical, the next step shall be what it ought to be—a step forward and upward which will be to us who take it a baptism of life and hope and courage, and to the work we have in hand the impulse that shall bring it still nearer the great consummation. God grant that so it may be!

CHANGES IN INDIA.—Rev. Dr. Hooper, who for thirty-three years has labored in various sections of India in connection with the English Church Missionary Society, writes as follows of what he has seen during these years: "When we look out for tokens of encouragement, there are two which chiefly catch the eye. The one is the unprecedented readiness of the lowest castes, who are really neither Hindus nor Mussulmans, to receive the gospel which they feel will elevate them, and the measure of success which has already attended labor among them. The other is the extent to which Christian thought has permeated the whole native mind, far beyond all conceivable proportion to the numerical increase of the church. Through God's blessing on schools, preaching, literature, zenana work, and every mode of missionary operation, the prevailing ideas of the popular mind regarding God and man, sin and duty, are very different from what they were thirty-three years ago. Of course this does not satisfy us; but it may serve as a pedestal on which a mighty work of grace and salvation may ere long be reared. May God hasten this in his time!"

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD. 1894-95.

BY THE FOREIGN SECRETARIES, REV. JUDSON SMITH, D.D., AND REV. J. L. BARTON, D.D.

[Presented at the Annual Meeting of the Board at Brooklyn, October 15, 1895.]

[Secretary Barton's Department.]

A BRIEF review of the fields of the American Board can give but an imperfect conception of the greatness of the work entrusted by our Lord to its care. It must be counted a privilege and honor to be thus in company with the great Leader in the world's redemption. The missions presented in this part of our Annual Survey are nine in number, including some of the lands which have been the peculiar solicitude of the Board, because in the midst of the stern agencies of war, pestilence, and famine. The missions in Papal Lands, Eastern and European Turkey, India and Japan, represent 265 missionaries and assistant missionaries and 2,027 native helpers. The work which has been accomplished by them during this year of trial and retrenchment is a cause for gratitude and lively hope for the future.

PAPAL LANDS.

Our three missions in Papal Lands are Austria, Spain, and Mexico. The year has been one of blessing to each. It requires much time to convince a people who have experienced all their lives the corrupt and selfish practices of their own clergy, that there is a religion which teaches unselfishness and purity of life. Words will not convince them; they have heard professions before. A pure, unselfish, righteous life alone can prove to them the worth of that faith which the missionaries preach. This requires years of hard and often disappointing labor. These three missions are now exhibiting the fruits of such years of labor and waiting. The people who have been in closest contact with the missionaries and their work are convinced of the truth of their words, and many are accepting their faith.

AUSTRIA.

Austria presents a field of labor which has had a fascinating growth. A few years ago the Bible could not be publicly distributed. The past year one missionary has been the means of scattering among the people more than 15,000 entire copies, or portions of the Scriptures. Thus, as always, the press has been a strong ally, and the Word of God a silent messenger of power. Fifteen years ago there was one small church, to-day there are twelve in our mission, with 782 members, 102 having been added during the year.

Owing to a manifest call from Hungary, the mission has felt compelled to begin work in that field. A choice young man has been sent there and he has the assistance of two Slovaks converted in America. Their support comes from the people for whom he works and from Slavs in this country.

There is a wealth of meaning in the "Free Church of Bohemia," far more than can be understood by a mere mention. The national life lost centuries ago may discover itself again through this channel. Wise students of Bohemian history, who are apart from our missionary force, read in the trend of this year's events a prophecy of marked changes in the near future. The persecutions aroused by the occupation of Husinitz, the birthplace of John Huss, so far from being a discouragement, are a special evidence of progress.

SPAIN.

If a line should be drawn from Santander to Madrid and thence to Barcelona, we should have a general outline of our Spanish field, with its population of 300,000 people. Here Rev. William H. Gulick and the lady assistants have conducted our work with

enthusiasm. It is believed that even better results would be secured if another missionary could be sent to devote himself wholly to evangelistic labors. Along this line admirable work has been done by native pastors and evangelists.

The International Institute for Girls has closed a year of marked success. The quality of its work is attracting the attention of the faculty of the National University in Madrid, from which two of its students have received the highest honors after a competitive examination. Such an institution must exert an influence upon the homes of Spain. Christian education for girls of that land would cause to sweep over it a great wave of social reform. Remembering how difficult it is to reach the masses, in their superstition and opposition, by direct evangelistic efforts, we can understand that common schools, where the Bible is taught, are a most important agency in permeating Spain with the gospel. The children become the daily messengers of peace. We have eleven such schools, in which 1,031 children are under instruction.

Though straitened for funds, the mission has not dared to close any one of its historic stations, such is the dire need and such the promise of a rich harvest.

MEXICO.

While serious persecution has come to an end in this field and the mission work has been carried on without interruption, some petty annoyances have arisen in a number of the more fanatical centres. In one or two places it is wellnigh impossible to hold public services, but the quiet visitations of missionaries are welcomed. There have been accessions to all the churches, to the number of sixty-five, and in the out-stations several candidates for church membership are reported. Attendance upon worship has increased and the members have shown encouraging fidelity. Some of the most interesting features of church life have been the special services at the mother church in Chihuahua. Particular mention is made of the visit of Messrs. Moody and Sankey.

One of the great needs of this station is a trusty corps of native helpers. For the accomplishment of this end the El Paso Training School holds an important position.

The mission has met with a serious loss in the death of Mrs. Olds, who, although but three years on the field, had endeared herself to all hearts. The people in Parral are about to erect a chapel as a memorial of her.

Surely our Papal missions are among as needy a people as any, morally considered, and they present much ground for encouragement to prosecute vigorously the work.

EUROPEAN TURKEY.

Several conditions in the Bulgarian field have important bearing upon the missionary work. Political disturbances have absorbed much attention. The whole country has been in serious financial straits and most of our churches have shared in the general depression. Many of the members have shown a noble spirit of self-sacrifice and perseverance. No church has been closed, most of them have prosecuted a sterling, vigorous work, and their contributions, considering the price of labor and the cost of living, have been commendable. The spiritual condition of the Bulgarians as a whole is at a low ebb. It is counted as something worthy of gratitude that in Philippopolis, the chief city in this field, there is an average congregation of 950 at the church service each Sunday. In many places there is a larger attendance upon the Protestant Church from twenty homes than upon the National Church from homes twenty times that number. In the face of these marked national conditions, which have been more or less disturbing, it is the testimony of our mission that never has the public shown such hearty and frequent signs of appreciation of its work as during the past year.

As contemplated in the last report, Salonica, a commanding city in Macedonia, has been occupied by Rev. E. B. Haskell and Rev. J. H. House as a new centre of opera-

tion. Railroad facilities are excellent in this region and promise well for easier touring among village churches. Many doors are opening to the Bible-women throughout the Macedonian field.

EASTERN TURKEY.

The history of this mission during the year, briefly told, is of massacre, terror, famine, pestilence, and disorder. If we were to write the story of the most marked events of the year in this field, we must dwell upon such tales as would cause the heart to ache and grow sick. Amid all this, the missionaries have stood bravely by the suffering people, helping them in every way possible consistent with their commission. Threats of violence upon the foreigners have been many, but these have not caused them to falter in any respect. They have comforted the broken-hearted, given bread to the starving, and tried to encourage those who were in despair. We cannot here dwell upon the events of the year in their political aspects, for our work in Turkey is not political. Nevertheless, these events do have a marked bearing upon the various phases of missionary enterprise.

There has never been a year in the history of this mission in which missionaries have seemed to come so closely to the affection and confidence of those for whom they are working. Revivals of deep interest are reported from the Harpoot field, while the chapel at Van has proven far too small to hold the crowds that flock to the house of God to hear the words of life.

It is well known that the original plan for mission work in Turkey was that of producing a reform in the old Gregorian church. The beginnings of this work were conspicuous indeed, until the movement towards reform became so marked that it met the condemnation of the ecclesiastics, and the evangelicals, as they were called, were excommunicated. Only at this point, when no other way was opened, was a Protestant church organized. During these years the separate work has gone on, and those who accepted the gospel in most cases withdrew from the mother church. Protestants were accused of disloyalty; missionaries were charged with seeking to divide the nation, and were regarded as unfriendly to the Armenians as a whole. The past year has convinced thousands that their truest friends are the missionaries, and they have not been slow to express this conviction. The doors of the old churches have been open as never before for the missionary and the Protestant preachers to proclaim the gospel truth. Chapels have been crowded with non-Protestants in many places. A new era of mission work in Turkey appears to be dawning, provided a government which will guarantee to life and property some reasonable degree of safety can be secured for the people. That country is ere long to have a new civilization, and we must see to it that it is Christian. With protection for industries for a few years, they will not need the money of American Christians to support their institutions.

INDIA.

As we read the reports from India and come more in contact with its thought and life, the more we are persuaded that a great religious movement is being felt throughout the land. The constant discussion, the spirit of inquiry, the readiness to listen to every phase of religious presentation, the openness of the press, the freedom of opinion, all give token that an awakening has begun. Communities are turning to the gospel, and people come in companies to be taught. It is a time of opportunity and these things are happening in the line of our prayers.

The district covered by the Marathi Mission centres at Bombay, upon the western coast of India, and includes within its boundaries a population of 3,800,000 souls, largely Hindus. The attitude of the government toward the mission has so far changed from its opposition of early days that now considerable grants-in-aid are made each

year for the support of mission schools. The thirty-six missionaries here employed are assisted by a large corps of trained native helpers who are becoming more and more a powerful evangelizing force. The churches have received 162 additional members. That they have also developed in consecration and independence is shown by the increase in their contributions which amount, on an average, to the wages of eleven days for each communicant. The educational work, prosecuted vigorously in common, station, and high schools, has for its ultimate aim the elevation of womanhood in India and the raising up of a native ministry able to compete with Oriental astuteness. The Industrial or Self-help School at Sirur, in the midst of a prosperous growth, was entirely destroyed by fire last March, with all its tools and machinery. As there was no insurance, the loss was a severe one. The Young Men's Christian Association is almost the only agency for carrying on Christian work among the educated young men of Ahmednagar. It is wise to emphasize and enlarge as much as possible this branch of effort while religious unrest is prevailing among thoughtful young Hindus. There is a quite general admission that Hinduism must be reformed. The homes of India, even her zenanas, are now so freely opened to woman's visitations that a burden rests upon the workers for lack of force to enter in. The new medical work at Bassein, under Mrs. Karmarkar, M.D., is of peculiar interest. The press has been of invaluable assistance in proclaiming the gospel. Besides the publishing of three newspapers, there has been scattered a larger supply of evangelistic cards and leaflets than ever before in one year.

In the Madura Mission are fields unlimited already open to receive the sowing. While the year is marked by no startling events, its entire history reveals the fact that the masses are largely ready for the reception of the gospel. Caste lines are breaking down, and the people are learning first lessons in the true brotherhood of man. Christianity is winning respect. It was ignored for years by the cultivated Hindus, but now they are alert to the fact that Christianity is gaining a strong force in India and so they take time and strength to show what a failure the movement is and why it cannot be expected to succeed in that land. The very fact that they are so eager to get a hearing for their cause is the strongest argument for the success of missions in India. It is noticeable also in this mission that persecutions are not so severe as formerly. The missionaries and native evangelists travel over large sections of country and hold innumerable meetings without opposition. A most interesting illustration of this fact occurred in connection with the Pasumalai Theological Seminary. The faculty and students united in an extended tour for preaching and the distribution of Christian literature, covering a region of 200 square miles in extent. Thousands seem to have intellectually accepted the gospel and are now waiting for a baptism of the Spirit to enable them to make it a part of their lives. The missionaries are sought by villages which desire to become Christian and that wish a preacher to teach them the way of life. It is one of the heaviest burdens of the year, that the few dollars necessary for the support of preachers in these new places cannot be secured, or for thatched roofs to cover the heads of those who are longing to know "the way." How can the missionaries turn back empty-handed to their thrice dark villages those who in all sincerity come seeking to know what is the truth?

The work in the Ceylon Mission centres about Jaffna College and its Christian schools. It is in the midst of a dense, compact population that can be easily reached from a few centres. The aim of the mission is to raise up a thoroughly equipped native agency, both men and women, who shall speedily take the lead in all Christian work. The mission is well equipped for this work. The native churches are pressing more and more towards self-support, and with encouraging success. The large number of additions to the churches from among the pupils in the boarding schools speaks well of the value of these schools as evangelizing agencies.

JAPAN.

During the year the eyes of the civilized world have been turned upon Japan. National, political, social, commercial, and religious problems have come to the front in rapid succession, and have absorbed in turn the attention of the world. Statesmen have united with the church in discussing Japan and in attempting to forecast her future. It is not strange amid so many and so rapid changes that the Christian work in the empire should assume new features. National, political, social, commercial Japan is far different to-day from what she was a decade ago; she is treated differently by the great Powers of the world, and her name is spoken with greater respect in all circles. Some changes in Christian Japan were inevitable, owing to changed environments; some were owing to the changed conceptions of the Japanese concerning their own personal ability and leadership in science, letters, and theology. A mission board cannot for a moment think of withdrawing from a field around which gathers so much interest, even though there be grave perplexities which hinder the work and destroy the coöperation of the workers. It is no time to leave the Japanese Christians alone, with over 41,000,000 still in the empire who do not know of Christ's gospel. We cannot expect, without a miracle, that the one fourth of one per cent. now Christian will alone be able to Christianize that empire. It must be remembered that there are but twenty-five years of Christian experience and tradition back of them. They could not, humanly considered, stand against the tide of heathen opposition that would come rolling in upon them with the impulse of centuries back of it.

The new treaties will open all Japan to the direct activities of the Christian Church. The work among soldiers has brought the Christian religion into prominence among the military officials, and so has given it a semi-official standing among the common soldiers. Much Christian literature was distributed among these soldiers, who thus for the first time heard of the new religion. Such potent influences will reach the remotest parts of the land, and so the truth will be widely scattered. It must be followed up. The Red Cross movement officially adopted by its army; the instructions given to the soldiers; the opening of the way for Christian chaplains to go to the front with the army; the apparently cordial reception given to the missionaries and Christian workers among the soldiers and in the hospitals; and the permission given to distribute Bibles freely to all of the Chinese prisoners and wounded, as well as to the Japanese,—all convince us that Japan is more Christian in her heart of hearts than she herself knows. She needs now the cordial, hearty coöperation of Christendom to help her see that she lacks the one thing needful—the spirit of the living Saviour, who will make a new Japan.

We thus commend to the Board and all our Congregational Christians the treasured interests gathering around these fields which have become hallowed by many prayers, rich gifts, and precious lives. We may expect in the near future results still more to the praise of our glorious Lord.

[Secretary Smith's Department.]

THE PACIFIC ISLANDS, AFRICA, THE CHINESE EMPIRE, AND WESTERN AND
CENTRAL TURKEY.

THE part of the Annual Survey herewith presented deals with the eleven missions: those in Micronesia and the Hawaiian Islands, in Africa, in China, and two of the missions in Asia Minor. In these fields, offering a wide diversity of condition and presenting altogether so grand an opportunity in the missionary work of the times, 306 missionaries are employed, of whom eight have been sent this year for the first time, and the native agency numbers 1,074 pastors, preachers, teachers, and other helpers.

THE PACIFIC ISLANDS.

The course of events in the Hawaiian Islands, in the firm establishment of the new government, has tended to favor the Christian interests of the islands and the part of that work which is in the care of the American Board. Dr. Hyde still renders an invaluable service at many points. Mr. Leadingham has taken his place in the North Pacific Missionary Institute, and made an excellent beginning. The labors of Mr. and Mrs. O. H. Gulick among the Japanese, and Mr. Damon's efforts in behalf of the Chinese have been untiring and fruitful.

The reports from all parts of our work in Micronesia are encouraging, and in some respects more so than in any previous year. The payment by Spain of the indemnity demanded for losses at Ponape has brought one trying chapter to an end, and seems to open the way for a resumption of the work interrupted there these last five years. Tidings from Ponape indicate that the Christian people on that island, under the lead of Henry Nanpei, have maintained to a good degree regular worship and Christian schools, and they are awaiting with great eagerness the return of the American missionaries to reside among them and carry the work on to completion.

Far better relations have been established with the German government in the Marshall Islands than have existed for some years past, and the growth of the work among the islands of this group is marked and full of promise. Shadows accompany the brighter features of the picture, but upon the whole we have occasion to rejoice in the steady advance of the kingdom of Christ among these people.

Mr. Walkup has accomplished a good result, by the aid of the *Hiram Bingham*, in keeping himself in close contact with the Christian people in the Gilbert Islands, and helping them to withstand the evil influences from without and within to which they are exposed. The main thing needed here is a body of competent men, natives of these islands, to lead their own people in church and school. Happily the schools at Kusae to train such leaders, both for the Gilbert Islands and for the Marshall Islands, are in competent hands and are making good progress.

At Ruk a brighter day seems to have dawned with the coming of Mr. and Mrs. Price. The confusions among the people are diminishing, opportunities for preaching the gospel are multiplying on every hand, and with the arrival of the new *Robert W. Logan*, now on its way under command of Captain Bray, the work in all this field will receive a decided upward impulse.

AFRICA.

The peculiar interest that has been concentrated upon Africa these many years remains unchanged, although it expresses itself in less striking forms. Christendom is in a sense becoming accustomed to the idea of the great responsibility which rests upon it to make a Christian world out of Africa and its people. While the special political and commercial interests which are involved in the opening of Africa belong almost exclusively to the European states, it is by no means to be thought that America is not deeply concerned in all that goes forward upon this great continent. Naturally her most direct and important service in the solution of the whole problem regarding the future of Africa must lie in the line of evangelization and the uplifting that accompanies that work; and in these directions there is a steady and noble increase of effort and a corresponding increase in results. The service thus rendered is of first importance; it lies at the very foundation of that happy and growing future of civilization and political strength which is dawning upon the Dark Continent. For a course of events which has been repeated again and again in other ages and in other lands is sure to repeat itself once more in Africa, and it will be found, as heretofore, that the gospel and the agencies which it employs and which are kindled by it have a more important part to play in the training of a rude and pagan people for the stable life

and institutions of a Christian civilization than all the forces which commerce or political government can ever wield.

The part which the American Board is taking in the Christian development of this great Continent—we could wish it were many times greater—has been attended during the past year with more than the usual marks of success. The new mission in East Africa is well established in a healthful position and is beginning to make itself felt as a centre of Christian influence and as a most helpful agency in the settlement of that region and the development of its people.

The West Central African Mission repeats the story of previous years in the steady maintenance of its work and in the happy growth of many parts. It is not strange that some of the converts in these churches fail to grasp the whole meaning of the gospel at once, and sometimes temporarily fall away from the church. Remembering the darkness of the heathenism out of which they have so recently come, the wonder rather is that so many of them prove steadfast and true. The third church of the mission has now been fairly organized and the fourth station strongly established; and although the mission force is far short of what is absolutely necessary to make the most effective use of present opportunities, yet much has been accomplished and the prospects for the future brighten on every hand. The want of a missionary physician has been felt for more than three years, and it is greatly to be hoped that the resources of the Board will at once warrant the supply of this imperative need. The literary work of the mission is prosecuted with commendable energy and good success. The entire New Testament is translated into the Umbundu, and this first translation is now undergoing careful revision, preparatory to its being brought out in one volume by the American Bible Society. Nothing but lack of men and of means to support them prevents the early doubling of the present volume of work in this mission.

The Zulu Mission reports a large accession to the numbers in its churches, schools full to overflowing, and large congregations gathering for regular worship. Among these schools, all of which are exceedingly interesting, none make a more pathetic plea than those which are established for kraal girls. These girls, fleeing from their homes to escape a dreaded marriage, seek the mission stations by as sure and unfailing an instinct as the slaves of the South in olden days followed the North star; and from their numbers many are in training for a useful Christian life.

It is an interesting fact to recall that several representatives of this mission are already laboring in Gazaland, in connection with the East African Mission, as the beginning of the foreign missionary work of the Zulu churches. The revision of the entire Bible in the Zulu language is now in progress under the editorship of Mr. Kilbon of this mission, a work which will bring the Word of God more perfectly to a great multitude of people beyond the limits of our mission as well as within its field. The problem of the uplifting of Africa is one of the greatest which confronts our times, and the contributions thereto made by these missions of the Board may seem to be few and unimportant and the end in view to be far removed. But they are on the lines along which the supreme blessing for this great Continent must move, and every effort here tells upon that issue; and while we may well wish to see the progress more rapid and to have our share in the movement greater, we may also be profoundly grateful that it is given to us to have even this part in winning a great Continent to Christ and His Kingdom.

CHINA.

The war with Japan, now happily at an end, has been the marked event of the year in this great empire. Without entering into the merits of the war, the outcome has been the great humiliation of China and a revelation of the weakness of the central government in the empire which has been a surprise to the world. The shock to the nation itself is beginning to be felt more distinctly now, since the war closed, than

while it was in progress, as the facts of the situation come to light and are more clearly apprehended. It is quite too soon to estimate the political effect of the war upon the present dynasty or upon the future of the empire as a whole. It would be quite premature to infer that China is now to be dismembered and its territory and people divided among other Powers. Those who understand the situation most clearly, and who know the Chinese people most fully, seem least disposed to anticipate any such result. The effect of the war upon missionary work must be to give it a great impulse in all directions. It is scarcely possible that China should not be more widely opened to the entrance of the commerce and arts and science of the Western world. It will be almost a necessity that internal reforms of various kinds should be introduced; that railroads should penetrate the heart of the country and its many resources be developed and new industries brought in. In all these probable changes, highways will be built for the missionary and his Christian associates, and the minds of the people will be unconsciously opened in many ways to the truth which the missionary brings and to the life and institutions which are the product of that truth. The day seems not far distant when the missionary opportunity in China, which to-day far outruns not only the forces which are sent to the field but even the thoughts and hopes of the Christian world, will be vastly increased. If there were ever a day when it were wise to strengthen the points which are held in China and increase the force which is employed there and to make effective every agency connected with this work, that time is supremely the present. It is the call of God's providence to the Christian nations of the earth, and to no one of them more loudly than to America, in this opening day of China's uplifting and evangelization, to mass their forces there, and within this stronghold of heathenism to hasten the dawn of the day when Christ's Kingdom shall be in all the earth.

Our missions in China during the past year have suffered almost no interruption from the war. In the North China Mission, which has been closest to the field of the conflict, here and there a school has been closed and less touring has been done, mainly in anticipation of danger and inconvenience; but taken as a whole the volume of work has been equal to that of previous years, and the results have been most gratifying. The courage and steadfastness of our missionaries, exposed to peril and in the midst of uncertainties, have been object-lessons to the native Christians and to the people at large, have given them a greatly enhanced influence, and have exalted the idea of Christian manhood. At Tung-Cho, which seemed to lie directly in the path which the Japanese would have taken had they marched to Peking, the year is reported as one of both external and internal growth, of courage and devotion on the part of the native church, and of joy in the service of the Lord. The hospital work has been but slightly diminished and has been accompanied with its usual happy effects. The recent deadly attack upon Dr. Sheffield, president of the North China College, was not due in the least to the political agitations of the times, and expresses only the ravings of a half-crazy man and not the hostile attitude of the people in general.

The Foochow Mission has in like manner been free from disturbances in consequence of the war, and has pressed its way forward in many ways with happy results. The outbreak at Ku-cheng, with the loss of so much precious missionary life, was near the field of this mission, but happily so far there has been no loss either of life or property within the mission limits.

The Shansi Mission reports a year of prosperity, with a great increase of friendly feeling and widening opportunities for work of every form. This mission, so happily planted in a great province and so ably conducted, needs only a proper missionary plant and a suitable enlargement of its now depleted numbers to increase its work many fold and to take its full share in the evangelization of the empire.

The South China Mission has continued its work in the supervision of churches and schools, with an increase in church membership which has far exceeded that of any

previous year. Here, too, the encouragement of increased force and funds is imperatively needed if the aim of the mission is to be worthily solved.

When one considers how inaccessible this empire long has been, how little impression had been made upon its people after the first half-century of missionary labor, and then recalls the steady and accelerating growth of the past two decades (now that the reorganization of the empire seems impending, and those offices which Christianity can render are indispensable to such wise reorganization), it must seem to every Christian mind that one of the supreme duties of the hour for American Christians is to stretch forth a generous and powerful hand to guide this mighty nation to the light and strength and Christian civilization which, in the plans of God, lie before it.

WESTERN AND CENTRAL TURKEY.

Turkey has been the focus of all eyes in the civilized world during the entire year past. The tragedy in Eastern Turkey gave an impression of the hazards which attend missionary work in that empire such as has been given but once or twice within the century. The depth of feeling awakened in England and Europe, as well as in America, has been abundantly warranted by the facts of later and careful inquiry, and questions of grave moment for the future of the empire have arisen and are at the present time under discussion among the great European Powers. It was impossible that events of this kind, accompanied as they have been by local and somewhat serious interference with missionary work in different parts of the empire, should not have their effect upon the methods and results of missionary operations during the year. The personal peril from lawless violence in which some of our missionaries have stood and are still standing is almost a new feature of missionary work in Turkey. Notwithstanding these untoward events the record of the year is unexpectedly favorable.

The diminished appropriations of the last two or three years have had a disappointing effect in reducing the number of native preachers and the schools under the care of the missions, but have also now in a few instances led the native brethren to unwonted effort to maintain the work among them, and in this way a noble compensation has been gained. It seems clear that the relations between the Gregorians and the Protestant Armenians have become more friendly and close, and that both have been drawn to a truer appreciation of the missionary force and a more cordial coöperation therewith. Not a few instances have occurred in which Protestant brethren and the missionaries themselves have been invited to speak in Gregorian churches, and Gregorian men and women have come to Protestant gatherings and shared heartily in the common worship.

The number in attendance upon the schools of the mission has been somewhat diminished, but the quality has been well maintained, and the work of the year in all schools of lower and higher grade has been successful. Woman's work has felt the disturbed state of the country as deeply as any other form of work, yet has been prosecuted with much courage and steadfastness and with quite the usual success. If time permitted, it would be a privilege to speak of the steady and noble growth in the College for Girls at Scutari, the enlargement of the work at Gedik Pasha, the happy beginning at Hass Keuy, the joy with which the Girls' School at Marsovan has entered its new building, and the zeal with which the work of the year has been done, and of many another like example of happy and prosperous work. The efforts of our government in behalf of the missionaries and of all American interests in the Turkish empire have been abundant and effective. Probably in no single year have so many favors in behalf of missionary work been secured from the Turkish government. The granting of the firman for the American College for Girls at Scutari is a notable example of this. A personal pledge has been given to the American Minister by the Sultan himself that a like firman shall be secured for Anatolia College.

It would not be just to close this survey without giving expression to our sense of the perils which threaten this noble and prosperous missionary enterprise in Turkey. Should England prove true to her pledges in the past and the nobler part of all her history, the conditions under which our work is carried on must be at once and permanently improved. Should she for any reason fail thus to meet the expectations of the Christian world, it is not easy to forecast what fresh complications or serious dangers or calamities might befall this happy growth of three quarters of a century. May the God of missions and the God of nations guide in these critical hours and give security and enlargement to his Kingdom!

Thus we present, in brief, the story of the great work which the Board sustains in twenty missions among the unevangelized around the globe. In more than 1,200 centres a force of 3,679 laborers, foreign and native, is preaching the gospel in twenty-six different languages and conducting a great evangelistic and educational enterprise. In 461 churches there is gathered a total membership of 44,413, of whom 3,266 have made confession of their faith this year. In sixteen theological schools 205 students are in direct training for the ministry. In 124 colleges and high schools 8,064 picked youths of both sexes are gathered and trained under the most favorable conditions for a share in the work, and 42,582 pupils are under Christian instruction in 1,025 common schools. The medical service, so valuable in its direct and indirect influence upon the evangelistic work, enlarges yearly, and a steadily increasing volume of Christian literature widens the sphere of influence and enhances the power of the gospel. The long night is wearing away; the gracious dawn is near at hand!

GENERAL SUMMARY. 1894.

Missions.

Number of Missions	20
Number of Stations	103
Number of Out-stations	1,163
Places for stated preaching	1,461
Average congregations	72,000

Laborers Employed.

Number of ordained Missionaries (16 being Physicians)	187
Number of Male Physicians not ordained (besides 11 women)	13
Number of other Male Assistants	5
Number of Women (11 of them Physicians) (wives 187, unmarried 180)	367
Whole number of laborers sent from this country	572
Number of Native Pastors	242
Number of Native Preachers and Catechists	500
Number of Native School Teachers	1,734
Number of other Native Laborers	613
Total of Native Laborers	3,107
Total of American and Native Laborers	3,679

The Churches.

Number of Churches	461
Number of Church Members	44,413
Added during the year	3,266
Whole number from the first, as nearly as can be learned	131,914

Educational Department.

Number of Theological Seminaries and Station Classes	16
Pupils in the above	205
Colleges and High Schools for Males	64

Number of Pupils in the above	4,474
Number of Boarding Schools for Girls	60
Number of Pupils in Boarding Schools for Girls	3,590
Number of Common Schools	1,025
Number of Pupils in Common Schools	42,582
Whole Number under instruction	53,615
Native Contributions, so far as reported	\$109,603

SUMMARY OF THE REPORT OF ASSISTANT TREASURER OF A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1895.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	\$16,661.26
Mission to East Central Africa	8,897.67
Zulu Mission	29,067.24
Mission to European Turkey	35,141.87
Mission to Western Turkey	93,985.71
Mission to Central Turkey	28,011.72
Mission to Eastern Turkey	44,972.33
Marathi Mission	54,185.33
Madura Mission	53,721.46
Ceylon Mission	12,269.00
Foochow Mission	24,802.86
South China Mission	5,117.47
North China Mission	65,270.12
Shansi Mission	12,944.03
Mission to Japan	93,783.47
Sandwich Islands	5,300.00
Micronesia Mission	33,135.42
Mission to Mexico	19,068.81
Mission to Spain	14,365.93
Mission to Austria	11,184.29
	————— \$661,885.99

Cost of Agencies.

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	\$13,964.24
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Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	\$14,003.85
Less amount received from subscribers	\$5,342.18
and for advertisements	1,294.66 6,636.84
	————— \$7,367.01
All other publications	\$3,658.71
Less amount received from sales	78.55 3,580.16
	————— \$10,947.17

Cost of Administration.

Department of Correspondence	\$13,132.79
Treasurer's Department	7,824.24
New York City	1,818.96

Miscellaneous items (including rent, care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates)	\$5,658.60
	<u>\$28,434.59</u>

Total	\$715,231.99
Balance for which the Board was in debt August 31, 1894	116,237.56
	<u>\$831,469.55</u>

RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i>	\$516,003.47
Legacies, as acknowledged in the <i>Missionary Herald</i>	150,435.16
From the Legacy of Asa Otis	41,366.88
Interest on General Permanent Fund	9,031.66
	<u>\$716,837.17</u>
Balance for which the Board was in debt August 31, 1895	114,632.38
	<u>\$831,469.55</u>

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the remainder of this legacy is set apart for new missions.

Balance of securities remaining in the Treasurer's hands September 1, 1894,	
at par	\$28,527.66
Received for Premiums	26,560.00
Received for Dividends and Interest	4,049.18
	<u>\$59,136.84</u>

Expended for new Missions as follows:—

West Central Africa Mission	\$14,407.71
East Central Africa Mission	8,897.67
South China Mission	5,117.47
Shansi Mission	12,944.03
	<u>\$41,366.88</u>

Balance August 31, 1895	\$17,769.96
Market value of securities now held, at least	\$36,000.00

LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet special calls for a brief period of years in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Balance of the Legacy September 1, 1894	\$4,913.99
Received during the year	4,500.00
	<u>\$9,413.99</u>
Depreciation on Stock transferred	8,524.38
Balance August 31, 1895	\$889.61

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

The amount of this Fund September 1, 1894, was	\$236,674.22
Added during the year	60.00
	<u>\$236,734.22</u>

[November,

PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts to	\$59,808.00
The income of this Fund, applied to salaries, was	<u>3,319.60</u>

WILLIAM WHITE SMITH FUND.

This Fund amounts now to	\$30,859.38
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HARRIS SCHOOL OF SCIENCE FUND.

This Fund amounts as last year to	\$25,000.00
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ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund, September 1, 1894, was !	\$22,737.62
Transferred to Rev. C. C. Tracy for Self-help Department	410.00
Added during the year	\$22,327.62
	10,000.00
	<u>\$32,327.62</u>

HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to	\$5,000.00
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MISSION SCHOLARSHIPS.

This Fund, September 1, 1894, was	\$6,715.14
Added during the year	2,500.00
	<u>\$9,215.14</u>

C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to	\$3,000.00
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EUPHRATES COLLEGE FEMALE TEACHERS FUND.

This Fund amounts as last year to	\$2,500.00
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BENJAMIN SCHNEIDER MEMORIAL FUND.

This Fund amounts as last year to	\$2,000.00
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MARASH THEOLOGICAL SEMINARY ENDOWMENT.

This Fund amounts as last year to	\$1,800.00
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GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

This Fund amounts as last year to	\$10,000.00
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JAFFNA MEDICAL MISSION ENDOWMENT.

This Fund, September 1, 1894, was	\$6,992.82
Added during the year	9.87
	<u>\$7,002.69</u>

BLANK MEMORIAL FUND.

This Fund for Scholarships in Anatolia College is	\$2,000.00
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ATTERBURY FUND.

This Fund for education of Missionaries in China is	\$4,750.00
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FRANK H. WIGGIN, *Assistant Treasurer.**Boston, Mass., October 4, 1895.*

EXPENDITURES, NEEDS, AND ENCOURAGEMENT.

[*Extract from the Report of the Home Department, presented at the Annual Meeting at Brooklyn.*]

THE total expenditures for the year have been \$715,231.99, which sum is less than that expended last year by \$17,819.54. This reduction has been accomplished only through the most painful caretaking. No new enterprises have been attempted of any kind, though it has been hard to resist the opportunity. Many calls, seemingly for the very necessities of the work and the safety of the workers, have been hesitatingly declined. The small number of new missionaries sent to the field this year has materially reduced expenses. There has been a careful supervision of the expenses of the home offices by a committee of business men, and at every point economy has been exercised. The missionaries in many notable ways have shared in these efforts.

With our total receipts at \$716,837.17, and our total disbursements at \$715,231.99, we have a balance of \$1,605.18, which leaves our obligation, August 31, 1895, \$114,632.38. Because of this debt our best laid plans at home and abroad are rendered void or only partially successful. It stares us in the face at every move and will not down. Every dollar will be paid. Our credit will not be impaired nor will our obligations be repudiated. With intense desire we long for the faith, courage, and sacrifice which shall move against this hurt to our work and bid it immediately disappear. We ask prayerful attention to this most important question awaiting settlement.

It was stated last year : "It will require but the most casual thought to discover that nearly \$75,000 above the debt will be required for the coming year in order to keep our work at its present standard." The sober judgment formed then is doubly confirmed now. Let these considerations claim our attention for a little. Last year our receipts for the debt were \$37,000, and our debt was increased by \$28,000. In other words, we lacked \$65,000 to meet our expenses. This year we have received for the debt \$47,000 and reduced our expenses along hard lines by \$18,000. This saving was wrenched from the life of our missions. Thus painful emphasis is given to the fact that we again lack \$65,000 of meeting legitimately our expenses.

Another consideration takes our attention and may serve as an interpretation of our present indebtedness. For the four years beginning with 1883, the sums of money taken from the Otis and Swett legacies averaged \$123,011.16; for the next four years, \$124,101.59; while for the last four years the amounts have been reduced to \$40,299.21. In the first of the last four years our legacies reached an unprecedented sum; a special offering also of \$50,000 was made to the Board, and thus the work was sustained. Since then there has been evident need in our Treasury of the sums of money heretofore expended from the large legacies. Herein is our problem—not an unexpected one, but one long foretold and now at hand to be solved. In other words we have the new missions, so called; the upwards of sixty missionaries who gladly went forth to the wide field with all the associated work; also the annual expenses to be met, while the special funds are exhausted. We are led to ask with solicitude,—and the question presses for an answer,—Will the churches be equal to the extremity

which seems inevitable? We would remind the Board of one of the most serious and difficult questions constantly before the Committee this past year. Not a week has passed that choice young men and women have not asked to be sent to the field. It has been a very delicate matter to guide and not discourage these young hearts feeling the impulse of a divine call. We have needed them for our service, but our desire had to give way before the exigencies of a depleted Treasury. Four excellent young men are in the home missionary work to-day because they cannot be sent to the work of their choice. The applications of eight have been presented to the Committee and the candidates have received unanimous approval, still they await the bidding of the churches. At the same time, from Turkey, India, China, and Africa the appeals are urgent for reinforcements.

Problems have been suggested in this report which are not yet solved; questions which are not yet answered; facts named which occasion solicitude. But these things must not be a source of discouragement. He who said, "Go, preach," knows all the difficulties in our case, and that nevertheless there are reasons sufficient for obedience to His command. God sees treasure for his kingdom where we see none. True faith in Christ should not despair. The courage of the Christian Church should pierce every cloud. The Holy Spirit has not abandoned missions. A living host is at the front engaged in all phases of Christian effort, preaching the gospel, establishing schools, preparing a Christian literature in every language, gathering converts in the historic regions of Bohemia, in the cities and towns of Pontus, Cilicia, Phrygia, Bithynia, and Cappadocia; from the villages of India; the tribes of Africa; the temples of China, and from the isles of the Pacific. We can only press forward the triumphs of the Cross and "give him no rest until he make Zion the praise of the whole earth."

Letters from the Missions.

South China Mission.

RECENT PROGRESS.

DR. HAGER sends the following cheering account of the work among the out-stations:—

"It was in the early part of June that I made my third tour into the country. Formerly the distance from Canton to San Cheung Fan, 105 miles, was made in a Chinese passage boat, but now for some years a Chinese launch has been plying between these two places, so that the journey occupies one day instead of two or three as before.

"From San Cheung Fan we take a small boat to our Cheung Sha Tong, where we have had a station for the last three

years. The Christians in this region have been persecuted for their faith, and several have received stripes, while a few whose mission was peace have had their furniture destroyed in their worthy attempt to open a Christian school. The officials have at last put out proclamations warning the people not to interfere with us in our work. We have four schools around this chapel, and the work thus far has been more successful than in any other station of our mission. We were enabled to organize a church of twenty-eight members, which number was increased the following day by the baptism of two more — one a butcher and the other the wife of one of our most faithful teachers. She has three grandsons. The butcher in his

examination for baptism asked: ‘Are any butchers in America Christians?’ The question was prompted because the Chinese, according to the Buddhistic tenets, hold that the taking of animal life is wrong. The son of the mother received into church fellowship presented also his three sons for baptism, his wife singularly making no objection, though unwilling to become a Christian herself. When asked why she did not confess her Lord she replied that the other village women laughed at Christians, and she feared their jibes and jeers. Grandfather, grandmother, son, and grandsons have all been received, but there still remains this daughter-in-law, whom we hope will soon learn of the true way of life and not be ashamed of her Master.

“At San Ning we were enabled to consecrate seven persons by baptism, two of these being women, one of whom also brought her three children for baptism.

“Our new station at Sam Kap is progressing quite well, and already there are several inquirers, though the chapel has been open not more than three months. We have been obliged to spend considerable money in repairing an old Chinese shop, but now we have a comfortable place where the people often on market days listen three or four hours to the preaching of the gospel.

“At Hoi In the work has also been going forward. An old man, who had heard the gospel for some time, had hoped to be received into church fellowship, but the angel of death came ere our arrival at the station and released him from all earthly pains. Two others, however, made confession of their faith, and one of these was last year a bitter opponent of the truth, taking it upon himself, before a whole school of young students, to oppose the doctrines of Jesus Christ and champion the teachings of Confucius. It was the same story of opposition, gradual enlightenment, and final rejection of the old faith and the acceptance of the new. Already the fires of persecution have burned around the young man, but he has remained faithful.

“At Tsun Kong, where we have only a school in an ancestral hall, three adults were baptized. The teacher has done faithful work and the persons are very pleasant. Nineteen grown persons sat down to the communion, one of them being a blind man. Were it not for the opposition of a neighboring village and the fear of the world, the whole village would be favorable to Christianity. Still the spirit of opposition is here, and after a young man of the village entered the Christian fellowship his mother threatened to drown herself, or take her life by swallowing opium. ‘It is not necessary,’ said she, ‘to use a knife to kill your parents. You need only become a “Jesus devil,” and that will lead them to bring about their own death.’ Let us hope that even this mother will one day learn the truth and be willing herself to confess her Lord. Eighteen persons were baptized on this journey — a greater number than have ever been received into the Christian Church at any one time in the history of the mission.”

Shansi Mission.

CHEERING SIGNS.

DR. ATWOOD, of Fen-cho-fu, reports that between the Chinese New Year and the middle of April, seventeen new names were added to the list of probationers from among the hospital patients, and that the outlook seems brighter than at any time in the history of the station. Writing in June, Dr. Atwood says:—

“There are many cheering signs of promise in our work. Two weeks ago several came into services from outlying villages who had broken off opium and asked to be taken on probation. Their healthy and cheerful faces indicate the new hope that they have in their lives. We hope that soon these cases will become nuclei for little churches in their villages. The hospital and dispensary work has not lagged with the hot weather as in former years, and the people seem turning their attention towards us as never before.”

TAI-KU AND LI-MAN,

Miss Bird, of Tai-ku, writes from her summer resting-place at Li-Man of the school at Tai-ku:—

“ There have been thirty-five in school the past term, and thirty-four in actual attendance at one time. In comparing our school with the Tung-cho High School course I find that we have one class that has had more Bible work and more Chinese classics than are called for in that course, but it is behind in mathematics, physical geography, and history. Another class could well be ranked as half through the High School course. We have come to the time now when it is hard to hold the older boys. They are now past the age when usually put into business, and their parents (not Christians) are looking for some promise from us as to the future. It is a question in the minds of many how much of an inducement in the form of promising employment as helpers can safely be offered them, or how much of present support ought to be given.

“ One of our older boys, and one who seemed of great promise, has left us. He was taken home and obliged by his parents to worship at the funeral of his grandmother, and then his father lost his place and in anger took the boy out of school and put him in a shop. It is supposed he was made to worship the deity of the shop before being entered as clerk. I cannot but hope that we may get hold of the boy again, and that he may learn lessons in the bitter school of experience that will be helpful to him.

“ Here at Li-Man a place has been rented for a hospital court, and a few inpatients are being treated, so that we have some regular woman's work. Miss Partridge and Mrs. Williams are both engaged in teaching these women. There is prospect of quite a number of women being taken as opium patients before many days, and they are to receive instruction while taking the treatment. It will be something of an experiment to teach them while they are breaking off the habit, and there may be days when they will be able

to do little, but there ought to be some time of comparatively little suffering, when they will be able to study or at least to listen.”

East Central African Mission.

LETTERS from this mission are few and brief, the members being occupied in laying the foundations for the future. Mr. Wilder, under date of June 7, says:—

“ I have to report the death of Mjakanja, alias Msikobantu, the oldest and most widely known and respected rain doctor in all these parts. There is much of interest to be told of him. Our local chief here at Silinda also died last Monday. The death of the notorious rain doctor, just as the mission was commencing to build in his territories, close to the scene of many of his triumphs, may hinder for a time the mission work. But the old chief, just before his death, expressed himself as friendly towards us.

“ A resident magistrate has arrived, and we hope the district will be better governed. We still have several grievances against the company's officials. These we are making every effort to have righted. Senhor Innes, a high Portuguese official in connection with the Boundary Commission, is on his way to Gazaland, so we hope that the vexed question will soon be settled.”

Zulu Mission.

ESIDUMBINI. — AN ORDINATION.

WRITING on August 8, Mr. Ransom speaks of the annual meeting of the mission as the best since he has been in Natal, and of a most helpful “ Missionary Conference ” held in Durban, under the presidency of Rev. Mr. Prozesky, an excellent German missionary. Afterwards several missionaries journeyed to Esidumbini, the station formerly occupied by Rev. Josiah Tyler and which has of late years been cared for by Miss Hance, aided by Miss McCornack, now Mrs. Thompson, until the time of her marriage and removal to

the East Central African Mission. Mr. Ransom says: —

“ The place and work have impressed me profoundly. I have seen no place in Natal which seemed to be so thickly settled with natives. I passed with reverence over the spot where Messrs. Lindley and Tyler kneeled and took possession of the valley in God’s name, and I am amazed that the mission could remove Mr. Tyler from such a promising field. We believe it heroic in Miss Hance to superintend a work of such magnitude and difficulty, and enjoyed becoming better acquainted with her and that field.”

The special occasion for this gathering of missionaries and churches in council was the ordination of Umvakwendhulu, a native, formerly connected with the Wesleyans. He and his wife and six others were first received into the Esidumbini church. Eight churches were called upon the council, of which Mr. Wilcox was moderator, and a native, Mr. Fokati, scribe. Of the examination of the candidate, Mr. Ransom says: —

“ His statements as to his religious experience were so full and comprehensive that little more seemed needed. He then spoke of his call to the ministry, as to which he had no doubt. Then for over an hour and a half he was plied with questions bearing on his knowledge and soundness in the faith. I wish I could have taken down his answers. I was particularly pleased by his answer as to the personality of the Holy Ghost. He quoted passage after passage to prove the point. He was questioned about the polygamy of David and Solomon, a delicate question to put to a Zulu. In replying he quoted: ‘ Because of the hardness of their heart’ it was suffered; ‘ but now God commandeth all to repent,’ and applied it to the case in hand. He seemed clear as to the doctrine of the new birth, justification by faith, future punishment, and other points raised. The council when alone voted to proceed with the ordination.”

In these ordination services both natives and missionaries took part. The preacher specially appealed to the congregation to

unite silently and reverently while the ordaining prayer was offered, asking for the guidance of the Holy Spirit. During that prayer, in which Mr. Pixley led, Mr. Ransom says: —

“ As our hands rested on him who had just witnessed such a good confession his whole frame shook with emotion, and a gentle fall of rain at this moment seemed like a visible token of the descent of the Spirit. The people noticed it and were glad when we spoke of it in this way. The people certainly responded to the appeal. Mr. Wilcox in fitting words welcomed him to the fellowship of the churches. Mr. Pixley gave him a solemn charge, and I addressed the people, who have already shown so much loyalty. Maziana, the preacher at the Inanda Seminary, offered the closing prayer, and Umvakwendhulu pronounced the benediction. It was indeed a solemn and blessed service.

“ The delegates, visitors, and church members were invited by Miss Hance and the native women to take supper together in the schoolroom. The tables were decorated with flowers. Laden with good things (largely native products), presided over by native women, these tables were in their way as gracious a sign of the leaven of Christianity as the answers to theological questions before the council. This statement would be more impressive to one who had witnessed the orgies of a heathen feast.”

ADDRESSES BY NATIVES.—SELF-SUPPORT.

“ Another meeting was held in the evening when the pent-up feelings of the delegates could be expressed. Some of these men were older than the candidate and had been in service longer, but no shadow of ill-will was cast. A spirit of love and congratulation was universal. I can only give a suggestion of the bright and in some cases truly eloquent little speeches.

“ One gave a brief but fine comparison of the churches at Philippi and Corinth, and commended this poor little church at Esidumbini for their zeal in this matter of

supporting a pastor. Another said this ordination to him was like a dream, a wonder. He urged the new minister to remember Mr. Pixley's words, and *search, search, search* the Word of God. Another told the people that possibly they thought this man a chief who needs nothing. It was not so; this man was their shepherd-child to be nourished with bread and money. We are not accustomed to this work of support, and hence our danger.

"Another said he had never seen it on this fashion. Nothing had made the tears run as this occasion. Another warned the people that when the preacher began to preach some of the hard but necessary messages they would be tempted to scatter like game, but they must stay by their pastor as sheep by a shepherd. Some of the church members spoke feelingly and fittingly, referring to the responsibility they had assumed, asking the prayers of God's people, and thanking God for the blessings of the day. One of them said the grave of Jesus had a voice, and so had the grave of Mrs. Tyler and others who began this good work of God among them. He referred to the blessings of women in this age, and coupled Miss Hance and Miss McCornack (Mrs. Thompson, of Gazaland) with our gracious Queen Victoria in his expression of gratitude to God for the women of this time.

"One of the liveliest addresses was by Hannah, the good Bible-woman of Esi-dumbini. She cannot read, but she knows more Bible than many who are well read. I wish I could put her bodily into this letter. I am sure it would bring a thousand pounds before next New Year. The missionaries could not refrain from speaking, and as many of the delegates in general were on their feet at once as if it was a political meeting or a Christian Endeavor Convention.

"The idea of self-support has come this year in an electrical wave. It took the native meeting by storm; it has the dangers of a wave, but by God's grace it will float many a church boat before many years are gone. This ordination gave the right kind of impulse to the movement."

West Central African Mission.

MORE HELPERS.

UNDER date of June 15, Miss Melville wrote from Chisamba:—

"Another month. We can report all in good health and the work progressing in an encouraging manner. Two more, Muene Kanye and Cipilika, are to be added to our evangelists. They will go two days each week to the villages, preaching. They are both good speakers, deacons of our church. Muene Kanye is also superintendent of our Sunday-school. Thus four from our midst will spend four days each week in evangelistic work. Thus we hope in some small measure to reach the villages round about us. This does not include the Sunday services which are held regularly by our young people at four groups of villages. Our Sunday-school is fairly well attended—not as many as we had some time ago, still always a few. When Mr. Read removed to Sakanjimba, Muene Kanye was selected as superintendent, and he has thus far acted very well indeed.

"We have reopened our schools after having a month's holiday. We are feeling refreshed after our rest, although we did not go from home. We are leaving our trip until the end of the dry season, when we hope to go to Sakanjimba. I think the boys and girls also feel the better of their holiday."

A brief letter from Mr. Currie gives a few facts indicating progress among the people:—

"With the help of our cart and four oxen, we are now doing work that was impossible in days gone by. Great logs are drawn from the woods to be cut into boards. 'Ferrinized' anthills, for want of stone, are hauled to strengthen our bridges and the sides of our streams. One hundred and thirty gallons of water for making brick are hauled uphill in a load, and thus in the course of a morning we can draw as much water as 100 youngsters, male and female, could do. This also without any effort on my part, for our boys entirely manage the oxen.

"One of our boys went, the other day, to ask for one of the girls from her uncle. It was to him, poor bashful fellow, a trying ordeal. He had to sit with his head uncovered, let his hands hang loose, and keep his bare feet exposed while the old women and other friends came in to see if he was maimed, halt, or blind. He stood the test and came off with the prize. The girl and her escort—the young lad and his affianced—then returned to the station to pursue their studies until the time of the marriage arrives.

"I have before reported that Muene Kanye has been appointed superintendent of the Sunday-school. It has tried his nerves to undertake this duty, but the ladies say he does it with grace and ability. Last Sunday there were ninety-five scholars present."

Western Turkey Mission.

A SUMMER SCHOOL.—BARDEZAG.

REV. ROBERT CHAMBERS and family, of Bardezag, spent their vacation at Protı, an island in the Sea of Marmora, from which place he wrote:

"We brought to Protı with us the summer school. It has continued now nearly a month and will close on Friday of this week, August 2. We put up tents for the members of the school, who were twenty-two in number with occasional visitors. There have been lectures on preaching, Bible study, school management, authenticity of the Bible, prophecy, Armenian character, etc. All have greatly enjoyed their outing by the sea and have no doubt received much benefit. We had also a delightful meeting of the local conference which continued three days. A good deal of enthusiasm has been developed among the Constantinople brethren with reference to the work of our conference and the future of our summer school. We are hoping for important results from the various meetings held here during the month. On Sabbath days we have had an Armenian service in the forenoon and a Turkish service in the afternoon, with an attendance ranging from twenty-five to sixty.

"On Sunday, June 23, I preached the sermon to the graduating class of the Adabazar Girls' High School. The church was crowded as is usual on such occasions. The graduating class numbered eight members. You will have heard ere this of the magnificent work done during the year by that institution.

"On the same Sunday I accepted an urgent invitation to speak to a society of Armenian young men, who took me to the Gregorian church where about 700 persons were assembled. The present pastor and some of the members of the Adabazar Protestant Church have of late been several times invited to speak to the same society, where crowded and enthusiastic audiences have gathered to listen to their words.

"The closing exercises of my school were held on the 23d, 24th, and 25th of June. They were pronounced the most pleasant closing exercises ever held in connection with the school. At the closing meeting, by command of the governor, the whole official body of the province was represented by the superintendent of education, who handed the diplomas to the graduates and afterwards attached the government seal to the diplomas; the closing prayer was made and the benediction pronounced by the senior priest of the village. The whole impression of the exercises was most happy and the comments of the Constantinople papers were unusually appreciative.

"The Alumni Association meeting, held in Constantinople the following week, was also a delightful and significant gathering. It included a pastor, a physician, a successful chemist, a college tutor, several young merchants, a number of teachers and some clerks and artisans. As I looked over the company of representative, enthusiastic, religious young men, nearly all of them employed in the capital, some of them forming the backbone of the Y. M. C. A. work there, many of them constant contributors of useful articles to the daily papers of the city, the weariness of the past year's hard work seemed to pass away and I said to myself: 'The work that adds such an element as this to the population

of a country cannot fail of a rich blessing from God.'

"Part of the building occupied by my family and twenty boys fell down in the spring and gave us quite a fright. We are compelled to take fewer pupils the coming year and the condition of our buildings quite distresses us."

Central Turkey Mission.

ONE PASTORLESS CHURCH.

MISS SHATTUCK sends from Oorfa a touching story of the needs and aspirations of the Protestant Syrian congregation in that city, and of the limitations under which the work suffers because of insufficient means. The account will serve to show what straits the mission is in from lack of funds. Miss Shattuck writes:—

"More than a year ago my attention was peculiarly awakened to the forlorn condition of the little congregation of Syrian Protestants whose Sunday-school I regularly attend. One of their young men was slowly dying of consumption. One Sabbath a little group had been delegated to ask if I would go and talk with the young man personally, as somehow they all seemed to shrink from doing so themselves—perhaps from the very common feeling that it would seem to show they thought he was near death, which indeed was evident to me at first glance. Too feeble to say much, he promptly and most satisfactorily answered me, so that we all felt at ease for him, and rejoiced at his release, which took place within a week. Many afterwards said to me: 'We are so grateful that you talked and prayed with M—— as you did, for we had no pastor to do it.'

"I should here mention that these Christians do not form a separate church, but are members of the large Armenian Protestant church in another part of the city. The pastor of the church, however, has never assumed any care of this portion of his flock, which has been almost a year without pulpit supply, except as served by a very ordinary weaver of their congrega-

tion, chosen, I believe, because of his efficient wife, the daughter of their first pastor, who was one of themselves and labored long and devotedly till God took him. Our superintending missionary kindly sent this weaver a few such books as with his one language he could make use of in Bible study, but such books in Turkish are very few. He served gratuitously and did his best, and the little flock listened to him respectfully every Sabbath, eagerly waiting the annual meeting of our mission, expecting a preacher would then certainly be appointed. They earnestly set forth their needs and sent one or two official letters, followed by much prayer.

"The result was disappointing; the station committee, with very scanty funds, were pressed beyond expression for supply of the field, and saw but one feasible appointment; namely, that of a pastor in a near village who was in embarrassed circumstances with his own people, yet unable to utterly leave them. The plan was that he should serve both congregations for the year, but while they did not object to this division of service, yet for reasons very good to themselves the entire congregation felt it better to go on a year longer without an appointment rather than accept this which the committee had made with some hesitation. They were very, very sad, but waited and worked and prayed and held together in complete harmony."

PETITIONS FOR A PASTOR.

"As time of annual meeting drew near their hope brightened, yet fearful lest their reluctant refusal of the offer of a year ago would make the committee less willing to consider their needs, every letter was prepared with much care and sent on with the prayers of all, both men and women. When it was suggested that a delegate at the Conference might emphasize their need and avail to secure what letters might fail to do, they at first thought it impracticable to send one; the expense of the journey was a consideration; then their supply preacher could not go, for he had not clothes fit for appearing in the

Conference, nor could he leave home for two weeks, his family being dependent on his daily earnings. Others were similarly situated and it looked impossible. One Sabbath, to my surprise, a delegation came to the missionary home, smilingly presenting one they had persuaded to go, and, as he was to leave in the night, desired a note of introduction and recommendation — a form much depended upon by Orientals. They felt sure a preacher would be sent them now. I knew there was much doubt, for every letter made mention of the increasing money difficulty. The disturbed state of the country and quarantine at last prevented the holding of the Conference. The delegate saw the missionaries, two of them, and did his best, returning two months ago with the matter undecided. ‘If we send the Syrians a preacher,’ writes our field missionary, ‘we must leave some other church pulpit vacant. They think, having waited two years, their turn has come; but we are actually so reduced in funds we have to seriously consider the matter of the expense of moving a pastor and family.’

“There are three college boys from this congregation. One remained during vacation for work in Aintab. One, the son of the old pastor, has been preaching and teaching in the Kessab region and they will not give him up, either for vacation or for continuing his study in college next year. The third graduated this year. He wants to enter the Theological Seminary. It was suggested that he might preach for three months, free himself from a little debt and then possibly see the way clear to enter a desirable course this year. With funds so low nothing must divert from the support of regular preachers with families dependent upon them. So the young man preaches without a salary while waiting the opening of a school he is to teach in a neighboring city, a few weeks hence. Not too young for theological studies, and already having had several years of experience in teaching while working his way through college, it seems sad that the future supply for the pulpits of our field should be reduced even by one.

Meanwhile the rather ambiguous mention of a certain pastor’s name appearing in one of the missionary’s letters, the little congregation awaits every mail, anxious to know if there is anything further. The church of their fathers, the old Syrian or Jacobite, is at present in a very critical state, a period of unrest and dissatisfaction having been theirs for months; and many families here have meanwhile turned to the Catholics — some say fifty, at least. Our brethren feel that with a pastor many could be won to the truth as we accept it. Indeed, the little chapel is crowded every Sabbath now that the college student is preaching.”

THE ONE DESIRE.

“At the close of the school examination recently, I suggested to some of the brethren the need of enlarging the outgrown schoolroom. ‘Yes,’ they said, ‘we know, but we must first see the pastor question settled.’ Two Sabbaths ago, as I was coming home, one called me in to see a sick man of the congregation. ‘Pray!’ he said; ‘I am very ill; I have a big family; I know not how the matter will turn with me; pray for me now and here.’

“It is vacation; I am more at leisure to make calls than when confined to school hours. I recently spent a half-day in this little parish just before the cholera broke out in that part of the city. At almost every house they asked for word about a pastor. Last Thursday I went to take charge of their women’s meeting. By mere accident, seemingly, I encountered the preacher as he was hastily going somewhere. He walked several blocks to talk with me, saying, ‘I cannot take up the pulpit work again — I cannot.’ I understand from him and others that it seems as if he had said all he has to say, and they have heard it over and over again. That same day, the weekly mail just having been received, the school-teacher came in the heat all the way to my house. As I had seen her in the morning at the meeting, I was a little surprised. She immediately said: ‘Father sent me to know if there is any word by mail for us.’ She went on: ‘I don’t

know what we are to do. I have seen father for weeks without work—you know we are all girls in his family—(there are five, and this one, the eldest, has not begun to earn anything until this year)—‘but he was not so depressed about this as he has been of late over church matters. He does not sleep: last night I wakened several times and every time he was sitting up wide awake.’ I could only say, ‘Let us pray;’ and both of us knelt to petition the Father that this little flock be not longer left without a shepherd. I don’t know exactly, but I suppose it is a matter of \$100 or \$125 a year, beyond what the people can do themselves, that is needed to supply them.”

Eastern Turkey Mission.

MEDICAL WORK.—FAMINE RELIEF.

DR. GRACE KIMBALL, of Van, in sending the annual report of the medical department, refers to the valuable services rendered by Dr. Smith prior to her return to America, and to the subsequent order from the governor-general to discontinue her own medical work—an order that is still enforced, notwithstanding the dire needs of the people and their clamor for the doctor’s services. In a letter dated September 4, Dr. Kimball says:—

“At the present time, and since the departure of Dr. Raynolds for Sassoun early in July, I and the drug room have been completely squelched, by order of the Vali. During this time I have given my time and strength to the administration of some meagre relief funds that have come in from England and America. I have put it into the form of industrial relief and have a corps of some 350 workers—washing, carding, spinning, sizing, and weaving cotton and wool. I pay off, on an average, about sixty workers daily,—all of them wretchedly, abjectly poor,—and the pittance they thus earn keeps the wolf from the door. I have manufactured and sold to the Sassoun Commission \$570 worth of goods, and thus have kept my capital virtually intact. As said capital is only \$880, this sale of goods is a large item and enables me to keep on with the work.

“I most earnestly hope to be able to keep it going through this coming hard winter, but funds come in slowly; and now Mr. Cole writes that they are hard up and that they can take no more of my wares. I should be in despair save for my confidence in the good Providence that has been over this small enterprise from the first. I think something will turn up to save me from telling these 350 heads of families, representing some 1,500 souls, that there is no more work for them. That would mean no more bread. I am trying to stir up the editor of the *Tiflis Mshag* to start a relief fund, and I hope the Catholicos will also respond with something to my appeal to him. I am very much interested in this venture in the way of relief work. I believe that the moral effect will be a great feature of it, as contrasted with gratuitous charity. And I feel that our being able to do it, and thus help the people in their present deep distress, is going to conduce to the greater success of the evangelistic work. It is showing the people that our religion is one of deed and of truth, as well as of the word.

“The demand for medical work is very great and nearly drives me wild, since I have neither the time nor the permission to practise. I hope that Dr. Raynolds will be free to come home before long.

“The outlook for the schools is very bright. We have had a good deal of repairing and adjusting done to make room for the new Kindergarten department. Misses Fraser and Huntington are throwing their whole heart into the preparations, and I never saw so flattering a prospect for the schools as is open before them. They are two splendid workers, laboring harmoniously and cordially together, and with ability and energy to make things move briskly. The people are very eager to get their children into the Kindergarten, and already the list of pupils is virtually full of the most desirable ones. The relief of having the school out of debt is one we daily remember with gratitude to our deliverers.”

North China Mission.

A MOB AT LIN CHING.

DR. WAGNER writes of a disturbance at Lin Ching which threatened serious results to life and property, but which were providentially escaped. At the time of the émeute there were, including children and three visitors connected with the Canadian Presbyterian Mission in Honan, fifteen persons at the mission compound. Dr. Wagner says:—

"On the evening of August 17 we had our first experience of mob violence in Lin Ching. During the ten years since this station was opened we have felt that we had gained the goodwill of the people so far that we need not fear trouble from them, but our recent experience has shown us that we need to be more on our guard.

"Every year during the rainy season there are a few days of intense excitement among the people living near the river when the water reaches its highest level. Watch is kept day and night. When the bank breaks, as it is sure to do somewhere, a large area of country is flooded, the water level falls, and the strain is passed. Those who are flooded have to make the best of it, and those who have not been, rejoice in their good fortune and wait until the next rainy season, when they take their chances again with the banks at the same level as before.

"Our compound is on the east bank of the river, and the water at its highest washes the wall to the height of two or three feet. To the south of our compound an old canal bed joins the river. This is dry during most of the year, but becomes filled by an overflow from the river during the rainy season. Last year the neighbors threw up a narrow dike across the mouth of this canal, so that they might raise crops in the dry bed. They succeeded last year in keeping the water out, but this year the river was too high, and about 7 P.M., August 17, the water broke through with the rush of a mountain torrent, leveling some houses near the canal, which would have escaped if the water had risen gradually.

"The road running along the east side of our compound crosses the old canal, and the water in seeking its level will cover this road to the depth of a few inches, not deep enough to endanger the houses on either side, which are a couple of feet above the level of the road.

"The neighbors to the east, mostly Mohammedans, wild with needless excitement, threw up a dike across this road at the southeast corner of our compound. Before we knew what they were doing, they had our front gates off to form the basis for the dike. They also proceeded to cut down two of our trees on a recently purchased lot across the road. We offered not the slightest objection, but gave them in addition two planks, besides shovels and baskets for carrying dirt. They soon had this job completed and rushed off to tend to the dikes to the north of us. It was nearly dark by this time and we thought our front gates would be of more service in their proper place than in the road, where enough dirt had been heaped up to stop any water that would come that way. So we proceeded to put them on again.

"This was too good an opportunity for some bad characters living in our neighborhood to miss. They at once spread the report that the foreigners were breaking down the dike. A gong was sounded and it was n't long before a crowd was bent on mischief. One of the foreigners and a native helper were at the gateway when the crowd came on. The gates were again carried off, the foreigner was driven into the inner compound, the crowd advancing on him with uplifted spades and poles, while the helper was beaten and disappeared for a time, causing us much anxiety about his safety. Fortunately the two gates leading to the inner court were closed in time to keep the mob in the outer court until the foreigners could get their revolvers, when a couple of shots in the air scared them out into the street again. Brickbats still came flying through the air pretty thickly and a door leading into the outer court from one of the houses had been smashed through by a big stone."

One of the helpers now appealed to the crowd and another helper applied for protection to a military officer, which was refused. A higher official, however, sent half a dozen runners to look into the matter, and the tumult quieted down for the night. The next morning there were signs of trouble, and seven runners, who came from the yamen, only served to increase the crowd and the danger of violent outbreak. The report had been diligently spread that the foreigners had opened the river dike. The gongs were sounded and hundreds of men, with guns and revolvers, knives and clubs, assembled in a temple near by. The runners would have been entirely powerless to resist such an excited crowd, but two of the foreigners and a friend among the gentry stood in the gateway and, by talking calmly with the people, were able to keep them fairly quiet. A courageous woman in the neighborhood offered the ladies and children a refuge in her house. Everything was made ready for departure, if the worst should come. So the hours passed until the middle of the afternoon, when terms of peace were agreed upon. One proposition of the Chinese was that the missionaries should furnish several theatricals, which they declined to do. It was finally agreed that the missionaries should pay one half the cost of repairing the damaged dike, and there was no further violence, though when Dr. Wagner wrote, August 23, there was still considerable excitement. He concludes his account as follows:—

"One lesson we have learned is that our remaining here peacefully depends more on the goodwill of the people than on any official protection we can expect at present. The military magistrate, a *hsieh-tai*, made no attempt, and the civil magistrate no serious attempt to help us. From all we can learn there is grave reason to doubt the civil magistrate's ability, even if he were so inclined, to protect us. If we are correctly informed, the force of armed men to do his bidding can be counted on the fingers of one hand. Does this not show, as far as Lin Ching Cho is

concerned at least, that the imperial promise of protection to foreigners in the interior is worth no more than the paper on which it is written? Even if it be taken for granted that it is made in good faith, which is open to serious doubt, no adequate preparation is made for the fulfilling of this promise. How long are the civilized nations of the world going to treat this sham government as a reality?"

A GOOD PARABLE.—CORDIAL CHINESE WOMEN.

Miss Williams, of Kalgan, under date of July 31, writes pleasantly of her work among Chinese women, and also of a visit paid a gardening community east of "The Bridge," where a good work is started. She first writes of Jen Chia Yu, of whom she says:—

"He is one of our pillars. His yard is completely overshadowed by grapevines and the bunches of grapes were very full. As it was such a hot day we sat outdoors under the vines and the good wife slipped on her outer garment and went to call the neighbors. While they were getting ready to come, Jen Chia Yu began talking about having a native pastor, the subject which has interested them all since it was presented to them. He said: 'Now Mr. Sprague asked me to speak in meeting, but with all the helpers there and teachers, how could I speak? I have not read the "Four Books" nor the "Five Classics." Kao Hsien Sheng spoke a parable about the old bird pushing the young birds out of the nest to teach them to fly. I know a better parable than that, if I have not read the Classics.' As he spoke he dug in the ground. 'Here's a grapevine with root in America, and it grows 'way over to China here;' and he waved his hand to some point distant. 'The grapes and leaves are over in China, but if anything happens to that root over in America, what will become of the grapes in China? But if you make that vine take root in China, then we would n't be afraid that something would happen in America. Now if the missionaries left and the money did n't come, these teachers would not be

teachers; these boys' schools and girls' schools and chapels would all fall to pieces. But if we get these things rooted in China, we will get along if the missionaries do go away and don't send more money.'

"I told Jen Chia Yu he could n't have spoken a better parable if he had read the 'Classics.' Jen Chia Yu was originally a Shantung man. If the people in Shantung are like him, I don't wonder they are doing so wonderfully in the matter of self-support.

The audience as finally assembled to hear us talk consisted of five men, one an outsider, and four of the employees, five women carrying their babies, and fifteen children. I have asked the gardener to look out for a room for me where a day-school can be held for girls.

"You once asked me whether the Chinese women have a kindly feeling toward me. I think they have. My visitors' most common remark as they go is: 'Why, she likes us!' They invite me to come and see them. My last visitor invited me very earnestly to come, and as I wrote before we went to see her yesterday.

Wherever I have gone I have been received very cordially. I think they feel not only that I love them for Christ's sake, but that I like them for themselves, as I do; and they often express this feeling: 'She is like one of us. She likes us.'

"The Mohammedans are very cordial to me. As my teacher Wang is a leading man in their sect, I have called sometimes and been most warmly received and fed with the most elegant Chinese cakes and candies. But I haven't any hope of converting them, so I don't go often. The Bible-woman makes calls on the Mohammedan women and is listened to attentively and asked to come again. These women occasionally come to our services and stay for the women's prayer-meeting. Very often we have Mohammedan men come, but the women did not come formerly. Dr. Murdock said the Mohammedan women when at the dispensary for medicine used to stop up their ears. Whether they think my teaching is less pointed and convincing and will not harm them, or whether they are more favorably inclined toward us, I cannot tell."

Notes from the Wide Field.

AFRICA.

UGANDA.—It will be remembered that ever since the organization of the English Church Mission in Uganda there has been a conflict between the French Roman Catholic Fathers and the Protestant body. Much of this has been due to the different nationalities with which the missionaries were connected. The French government has stood resolutely by the French Catholic priests, whose head was Monsignor Hirth. King Mwanga, who has vacillated between the Catholics and Protestants, though occasionally turning Moslem, has always had an eye to the political bearing of his course, and he has changed his faith according as he wished the favor of Great Britain or France. It will be remembered that Sir Gerald Portal attempted to divide Uganda into districts which should be occupied by the Roman Catholics and the Protestants, respectively. But in order to further its interests and, we are bound to believe also, to remove occasion for misapprehension and irritation, the Roman Catholics have substituted English for French leadership in their mission. The following statement from *The Church Missionary Intelligencer* tells the story briefly: "Rome has with flexibility and astuteness executed a change of front in Uganda. The French bishop, Monsignor Hirth, has been replaced by an Englishman, who has taken out with him a body of English Romanist priests. Bishop Hanlon is a Manchester man, and was formerly a missionary at Leh in Ladakh. The 'departure ceremony' was performed at the Roman Catholic Foreign Missionary College, Mill Hill, by Cardinal Vaughan. The new bishop lost no time in calling upon Colonel Colville, who had returned to London, and informed him that his diocese 'is bounded on the south by a line running from a point

on the Victoria Lake and one south of Kampala along the Anglo-German frontier to Kavirondo Bay, and thence to Kikuyu; on the east by a line running from Kikuyu through Mount Kenia to Kafa (to the north of Lake Rudolf); and on the west by a line from Kafa passing through Fovira, on the Victoria Nile, and Kampala, and terminating at the point already mentioned on Victoria Lake.' This includes the eastern portion of Uganda, with Usoga and Kavirondo. Colonel Colville and the Foreign Office consider that this new delimitation puts an end to Sir Gerald Portal's division of Uganda into Protestant and Roman Catholic, and throws open both halves freely to the missionary enterprise of both. *The Illustrated Catholic Missionary News* considers that religious freedom is proclaimed over all British Uganda. In other words, Roman diplomacy has been allowed to dictate to and override the arrangements of the English government officials."

PROGRESS IN NGONILAND. — The Ngoni are of the Zulu stock, and are located in the highlands west of Lake Nyasa, where they seem to have taken refuge after one of the wars in Southwestern Africa. The missionaries of the Free Church of Scotland on Lake Nyasa came in contact with some of these Ngoni, but they seemed specially fierce and intractable. Nevertheless, some twelve years ago work was definitely begun among them, and a recent letter from Rev. Dr. Steel tells what has been accomplished since 1882. We quote from his letter: —

" What has been the progress in those twelve years? The two first years were spent in mere occupation, as liberty to undertake aggressive work was denied. But those years of silent occupation had their use in breaking down superstition and overcoming opposition. In those days, when no school was allowed, three lads used to come and get instruction in secret from the missionary after dark. Two of them now occupy the honorable position of being the first two converts and foremost Christian teachers in the land. That little secret night school of three became a public day school in 1886 under Dr. Elmslie, with two of the above lads as assistants. A severe drought that year was the means used of God to bring the Ngoni to a more docile frame of mind, so that opposition was withdrawn and liberty granted to teach the children. Out of that little school, with the European missionary and his two assistants and fifty scholars, there have grown three stations manned by three Europeans, two of whom are married; forty-one native assistants — thirty-three males and eight females; twenty-five monitors preparing for assistantships; three senior schools and sixteen junior schools, having 1,300 scholars; twenty-five baptized converts; forty-one candidates for baptism; hearers' classes for men and women, and industrial classes for girls.

" This, then, is the outcome of those humble and obscure beginnings ten years ago. In addition to the above, another important fact remains to be stated — that is, that the above Christian progress has so penetrated and affected the general life of the people that morally and socially it is improved; and the general attitude of the people is so favorable to the reception of the gospel that, were our present stations thoroughly equipped for steady work both among men and women, and perhaps another station or two begun, Ngoniland might be Christianized in the immediate future."

INDIA.

THE ARCOT MISSION. — This mission, inaugurated by the American Board and continuing under its care until the withdrawal of the Reformed (Dutch) Church that it might conduct independent work, is still dear to our constituency, and a few facts from its forty-first annual report will be of special interest. This report reviews the four decades in which the mission has existed as a separate organization, and the record is most cheering. Comparing the statistics of the last three decades, it is most noticeable that while in the number of stations and foreign agents there have been comparatively slight changes, in all other departments there has been a most encouraging growth.

Between 1864 and 1894 the out-stations have increased from 6 to 118; the churches, from 7 to 23; native pastors, from 1 to 9; catechists, readers, and teachers, from 37 to 172; the communicants, from 291 to 1,996; while the adherents have increased nearly sevenfold. The native contributions have increased from 175 to 2,757 rupees, and the pupils from 322 to 4,856. The past year has also been one of good prosperity. The out-stations have increased by 13, the communicants by 37, and the total gain in the Christian community has been about 500. We should like to quote many things from this most interesting and valuable report, but must content ourselves with an extract from the account given by Rev. J. H. Wyckoff, of Tindavanam, of the persecutions which even people of the lower castes experience in confessing the Christian faith. He says: "Those who think it easy for Pariahs to become Christians, and who wonder that they do not embrace the gospel in larger numbers, would have their illusion dispelled could they witness a little of the trials that a Pariah community undergoes on abandoning idolatry and accepting Christianity. In one village the Brahmans, after annoying the new converts in every possible way, finally maliciously set fire to the teacher's house, burning it to the ground, hoping thereby to defeat our efforts to enter the village. The matter was at once reported to the police, but with the usual impotence of those officers, no one was arrested. But the culprits were not to escape so easily. A threat to burn the building had been made by certain parties, and a charge of criminal intimidation was framed against a Brahman and a Sudra, both belonging to wealthy and respectable families. The accused made a determined and desperate defence, engaging the ablest lawyers in the District; but the evidence against them was too strong to be rebutted, and after long and vexatious delays they were at last convicted and sentenced to six months' rigorous imprisonment. An appeal carried to the District Judge resulted in a confirmation of the sentence, and the Brahman, who had been released on bail, was thrust back into prison. The relatives of the accused, stung by the disgrace that had come upon them, retaliated by bringing a countercharge against the leading member of the congregation, accusing him of threatening to cause him hurt. The native judge, although a Brahman, investigated the charge with great fairness and dismissed the case. Foiled in this attempt, they now proceeded to rake up an old hereditary debt, and filed a suit in the Civil Court, actually securing a judgment for ninety rupees, and now threaten to attach all the property of the poor man unless the sum is instantly paid."

The following account from Rev. L. B. Chamberlain shows that the members of this mission are seeking to meet the native tastes as far as practicable, uniting Christian instruction with festivities such as are common among the natives. He says:—

"A Christian festival was attempted in October and proved a decided success. The congregations came to the place selected under the lead of their catechists, with banners flying, singing Christian lyrics, some accompanied by native drums and those great graceful horns which send their weird note far abroad. Several of the banners consisted of the Providence Sunday-school Pictures depicting Scripture scenes. Contests with prizes between congregations, in games, rope-pulls, singing Kolatams, to develop and foster interest in the honor of one's congregation, and in races among individuals, were arranged. Two meetings were held, when able and practical talks were given on The Benefits of Christianity, Education of Children, Sabbath Observance, and Responsibility of Christians."

DEATH OF REV. DR. JAMES L. PHILLIPS.—All missionaries in India are deplored the death of this able and laborious fellow-worker, which event occurred at Mussoorie, June 25. Himself the son of missionary parents, he returned from America after securing his education, and labored at Midnapore for seventeen years, when he was called to the secretaryship of the India Sunday-school Union. In fulfilling the

duties of this office he traveled from one end to the other of the Indian empire, organizing schools and addressing numberless congregations. Great success attended his labors, so that there are now 5,000 Sunday-schools with 10,000 teachers and 200,000 pupils. He was known and loved by great multitudes of people, young and old, and of all denominations, and his loss is deeply felt.

SINGULAR OUTCOME OF UNSUCCESSFUL PERSECUTION. — A missionary of the Basel Society in India gives an account of a lad eighteen years of age, named Velayuthan, whose father sought to take him away from the Christians whom he had joined. The lad stood firmly, but efforts to shake his resolution were continued. The missionary writes: “In the middle of July his mother came and told her son, with many tears, that his father was dangerously ill and wished to see him once more before his death. This message melted the heart of Velayuthan, and, wishing to see his father, he was permitted to accompany us on our tour. How glad he was in the anticipation of seeing his parents and brothers and sisters again his eager face clearly indicated. We heard no sound as we entered the compound, the door of the house was ajar, and Velayuthan’s father, who was lying on a mat behind the door, was heard groaning as if with great pain. His son rushed into the house, stooped down upon his father, and asked him how he was. All of a sudden the seemingly dying man jumped up, clasped his son in his arms, and dragged him into an inner room, trying to fasten the door, raising at the same time such a howl that I felt quite stunned. When Lonappen tried to prevent the door being shut, the father, brandishing his long knife, wounded his arm and forced him to let the door go. The howling ceased for a few seconds, and a voice was heard screaming in piercing accents, ‘Don’t kill him! don’t kill him!’ We shuddered and feared the worst. But a few moments afterwards there was a shout, ‘He is gone!’ and the lad was seen running like a chased deer across the compound, followed by his enemies, his mortal fright giving him strength to leap the hedges. In a few minutes he had reached Lonappen’s house and was safe. We learned afterwards that Velayuthan’s father, when he had his son in his power inside the room, had uttered some threats which made the lad fear that he was about to be killed. Filled with apprehension, he inwardly called upon the Lord for help, when suddenly he saw an opening below the wall-plate and escaped thereby. The father, who now feared we should bring an action against him, made two deep gashes across his chest with his knife, ran to the magistrate, and accused us of having broken into his house and wounded him. But the magistrate asked some trustworthy witnesses and rejected the complaint. Next day the mother and brother of Velayuthan came to ask our pardon and told us that his father, after his return from the magistrate, had kindled a fire, taken his idols and thrown them into the fire with the words, ‘You did not help me; you may burn.’”

SUMATRA.

WE learn with joy of the great success now attending the work of the Rhenish Mission in the island of Sumatra. At the beginning of the present year there were 6,000 candidates for baptism in the Battak tribe, and of these 1,000 were converts from Mohammedanism. In the southern part of the island the entire population have been followers of the false prophet, and until six years ago no one thought it wise to attack the enemy in such a stronghold. At that time a missionary named Irle established himself in the district of Badang Bolak. He has recently reported 350 baptisms and 500 others as receiving instruction with a view to baptism. In this number are several chiefs. Evangelists are asked for on all sides, and even Mohammedan fanatics, the arch-enemies of Christianity, are turning to its pure and loving precepts. Moslem priests, in despair of their cause, have actually left some of the villages, and there is a general impression that Islam has had its day in a great part of that region. Missionaries are preparing to press forward to the regions beyond.

Miscellany.

BIBLIOGRAPHICAL.

Forty Years in China. Rev. R. H. Graves, D.D. pp. 316. Baltimore: R. H. Woodward Co.

The writer of this volume, during forty years of missionary activity in southern China, has had the best opportunity possible to observe the workings of forces, good and evil, in that empire. The object of the work is to present in simple, direct form these forces, destructive and reconstructive. The opium habit, gambling, untruthfulness, cruelty are among the destructive forces named. Those which are prominent in reconstructing the nation are diplomatic intercourse, imperial maritime customs, the Chinese in the United States, education, medical missions, Christian literature, and Christian missions. One chapter discusses the recent war and forecasts some of its beneficent results. The gospel is the all-pervasive and all-embracing force at work for the new China that is to be.

Townsend Harris, First American Envoy in Japan. By Rev. William Elliot Griffis, D.D. Boston and New York: Houghton, Mifflin & Co. pp. 345. \$2.00.

To all who are interested in the history of Japan as to her making of treaties and the opening of her ports, this book is of special value. Heretofore there has been a gap of four years between the times of Perry and of Lord Elgin. The man whose important labors filled this interim was Townsend Harris, and his own journal during that period, carefully kept from day to day, is the only record of these labors. This journal, committed to a niece of Mr. Harris, is now edited by Dr. Griffis and furnishes the missing link to an otherwise complete chain. Dr. Griffis, whose skilful pen has done so much to make Japan known to the world, has rendered a good service in adding to his Life of Commodore Perry this record of the diplomatist whose work was so important at the time of the opening of the empire to the Western nations.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the blessing of God to follow the Annual Meeting of the Board; that its officers may be guided by wisdom from above; that the plans for the year may be formed and executed with faith and prudence; that the needed means for the carrying on of the work may be supplied; that the missionaries in the field and those to whom they carry the message of life may be protected from persecution and harm, and, above all, that the spirit of him who gave himself for the world may fill the hearts of all who bear the Christian name.

ARRIVALS ABROAD.

August 28. At Shanghai, China, Rev. Arthur H. Smith, returning to the North China Mission. The Deputation to Japan arrived at Yokohoma October 1.

ARRIVALS IN THIS COUNTRY.

July 1. At San Francisco, Miss Jessie R. Hoppin, of the Micronesian Mission.

August 31. At Montreal, Rev. and Mrs. Wilberforce Lee, of the West Central African Mission.

September 15. At New York, Miss Eva M. Swift and Miss Ella Samson, of the Madura Mission.

DEPARTURES.

September 21. From New York, Mrs. Mary E. Bissell and Miss Anna L. Millard, to rejoin the Marathi Mission; also, Rev. A. W. Hubbard and wife, to rejoin the Western Turkey Mission.

September 25. From New York, Rev. Ralph B. Larkin and wife, to join the Eastern Turkey Mission.

September 28. From New York, Miss M. M. Root and Miss Harriet E. Parker, M.D., the former to rejoin and the latter to join the Madura Mission.

October 12. From New York, Rev. J. K. Greene, D.D., and wife, for the Western Turkey Mission.

October 12. From San Francisco, James H. Ingram, M.D., and wife, for the North China Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. General survey of the work of the Board. (See pages 444-443.)
2. An ordination in Africa. (See page 460.)
3. A Summer School in Turkey. (See page 463.)
3. Calling for a pastor. (See page 464.)
5. Famine relief in Eastern Turkey. (See page 466.)
6. Progress in South China. (See page 458.)
7. An anti-missionary riot at Lin Ching, North China. (See page 467.)
8. The value of mission schools in India. (See page 478.)

Donations Received in September.

MAINE.

Augusta, Hon. James W. Bradbury,	100 00
Bangor, Central Cong. ch. and so.	75 00
Bridgton, 1st Cong. ch. and so., for Debt,	17 00
Phippsburg, Cong. ch. and so.	13 00
Portland, 2d Parish ch., of which 200 from Hon. W. W. Thomas, to const. Rev. ROLLIN T. HACK and Mrs. MINNIE M. HACK, H. M.	280 00
South Buxton, Cong. ch. and so.	10 00
South Norridgewock, Cong. ch. and so.	48 00
South Turner, "A friend who hates debt,"	10 00
	553 00

NEW HAMPSHIRE.

Bartlett, Cong. ch. and so.	16 27
Durham, Cong. ch. and so., for Debt,	66 25
Fitzwilliam, Mrs. Eliza W. Jenkins, deceased, for Debt,	50 00
Goffstown, Miss MARY A. HADLEY, to const., with other dona., Herself, H. M.	
Lisbon, Henry Clough, 5; Augusta M. Clough, 3,	25 00
Plymouth, Mrs. Louisa A. George, for Debt,	8 00
Raymond, Cong. ch., Mrs. J. T. Dudley,	5 00
Stratham, Cong. ch.	4 00
Walpole, Miss H. G. Gilson, for Debt,	28 58
West Lebanon, Cong. ch. and so., 25; Two friends, for Debt, 10;	5 00
Legacies. — Exeter, Mrs. Anna W. Chadwick, add'l.,	35 00
Fitzwilliam, Mrs. Eliza W. Jenkins, by Thomas D. Jenkins, Ex'r,	36 00
Wilmot, Stephen Felch, add'l., by George E. Shepard, Adm'r,	100 00
	11 42
	147 42
	390 52

VERMONT.

Brattleboro, Centre Cong. ch. and so., m. c.	17 26
Bridport, Cong. ch. and so.	14 25
Chester, Cong. ch. and so.	36 92
East Hardwick, Cong. ch. and so.	55 47
North Bennington, Green Box Bank Co., of Cong. ch.	30 50
Orwell, Cong. ch. and so., of which 21 for Debt,	57 88
Proctor, Swedish Cong. ch.	2 75
Royalston, Cong. ch. and so.	30 00
Salisbury, Cong. ch. and so.	5 00
Sharon, Cong. ch. and so.	12 60
South Royalston, Cong. ch. and so.	23 87
Theford, 1st Cong. ch. and so.	26 90
Westfield, Cong. ch. and so.	7 10
Westminster, Cong. ch. and so.	19 38
Williamstown, Cong. ch. and so.	24 00
Legacies. — Rutland, Rev. Osborne Myrick, by Rev. A. N. Hitchcock, less 35, expenses,	228 97
South Royalston, Mrs. Emily R. Morse, by Edward Foster,	200 00
	428 97
	792 85

MASSACHUSETTS.

Amesbury, Union Cong. ch. and so.	10 00
Auburndale, Cong. ch. and so.	19 33
Bedford, Cong. ch. and so.	10 00
Boston (Brighton), Cong. ch. and so., 157.12; Maverick ch. (E. Boston), 106.15; do., Y. P. S. C. E., for Debt, 18.66; Maverick Chapel, for Debt, 1; Shawmut ch., for Debt, 20; Y. P. S. C. E. of Pilgrim ch. (Dorchester), for Debt, 10; Boylston ch. (Jamaica Plain), for Debt, 1; Do., Primary Dept. of Sab. sch., for	

Debt, 5; Norwegian ch., 1.60; A friend, 50; A friend, 10; A friend, 5,	
Boyblston, Cong. ch. and so.	385 53
Brimfield, 1st Cong. ch. and so.	7 00
Brookline, Harvard Cong. ch. and so.	16 28
Campello, Y. P. S. C. E. of South Cong. ch., for Debt,	269 15
Cohasset, 2d Cong. ch. and so., for Debt,	10 00
Curtisville, Cong. ch. and so.	17 00
Easthampton, Payson ch., Miss Elizabeth McElhenny, deceased,	13 40
East Northfield, "F. M." for Debt,	100 00
Essex, Cong. ch. and so.	5 00
Gardner, Mrs. J. C. Bryant,	18 00
Gill, "Friends," for Debt,	5 00
Holbrook, Winthrop Cong. ch. and so., for Debt,	10 00
Hudson, Cong. ch. and so.	20 00
Huntington, Cong. ch. and so. (of which Y. P. S. C. E. 10.11), for Debt,	8 02
Leverett, 1st Cong. ch. and so.	30 11
Lexington, Hancock Cong. ch. and so., 25; "C. H." 10,	20 50
Linden, Cong. ch. and so.	35 00
Longmeadow, Cong. Sab. sch., for Debt,	27 00
Marshfield Hills, 2d Trin. Cong. ch. and so., for Debt,	10 43
Mataquoisett, Cong. ch. and so.	1 00
Millbury, 2d Cong. ch. and so., 75.04;	15 11
Rev. George A. Putnam, 5,	80 04
Millis, Cong. ch. and so.	8 00
Newburyport, Prospect-st. Cong. ch. and so., to const. CLARENCE C. DAY, H. M.	100 00
Newton, Eliot Cong. ch. and so.	180 00
North Brookfield, 1st Cong. ch. and so.	51 67
North Middleboro, Cong. ch. and so.	40 63
Pepperell, Cong. ch. and so.	17 33
Pittsfield, Cong. ch. and so.	5 05
Sharon, Cong. ch. and so.	27 66
Somerville, "Winter Hill,"	5 00
South Egremont, Cong. ch. and so.	17 79
Spencer, A friend,	606 87
Sterling, Cong. ch. and so.	30 69
Sutton, Cong. ch. and so.	14 00
Taunton, Winslow Cong. ch. and so., for Debt,	107 00
Townsend, Cong. ch. and so.	7 60
Uxbridge, A friend,	2 00
West Newbury, 2d Cong. ch. and so.	15 75
Worcester, Union Cong. ch. and so., of which 4.50 from Cent-a-day Band, 99.25; Plymouth Cong. ch. and so., to const., with other dona., Mrs. J. H. BANCROFT, Mrs. RUTH P. BEAMAN, Mrs. MELINDA W. FITCH, P. B. GILBERT, S. R. HEYWOOD, Miss HARRIET E. LAMB, Miss HATTIE L. STEARNS, Mrs. SARAH H. STEARNS, GEORGE F. WALL, Mrs. ABBIE L. SEYMOUR, W. H. SAWYER, Mrs. F. W. CHASE, H. M., 56.90; Piedmont Cong. ch. and so., 35,	191 15-2,571 09
<i>Legacies.</i> — Pepperell, Rev. E. W. Harrington, by Charles Crosby, Ex'r, add'l,	150 00
	2,721 09

RHODE ISLAND.

Providence, Beneficent ch., A friend's thank-offering,	25 00
Slaterville, Y. P. S. C. E., for Debt,	5 12—30 12

CONNECTICUT.

Bloomfield, Cong. ch. and so.	5 85
Bridgeport, Mrs. Samuel B. Hall, 30;	
Orange Merwin, 30; Edward Sterling, for native preacher, 30,	90 00
Canterbury, 1st Cong. ch. and so., of which 100 from Hon. THOMAS G. CLARK, to const. himself and Rev. ANDREW J. HETRICK, H. M.	111 95

Chester, Cong. ch. and so.	19 50
Darien, Cong. ch. and so.	31 00
East Haddam, A friend,	5 00
Ekon, Rev. and Mrs. John Elderkin, son and daughter,	10 00
Granby, —	5 00
Greenwich, 2d Y. P. S. C. E., for Debt,	7 60
Haddam Neck, Cong. ch. and so.	17 00
Hartford, Warburton Chapel Sab. sch., 23.46; "In loving memory of M. C. H.," 250; "In memory of Rebecca P. Keep," 50,	323 46
Milford, F. M. Smith,	1 00
Millington, Cong. ch. and so.	1 00
New Hartford, Horace Tracy Pitkin,	50 00
New London, 1st ch. of Christ, m. c.	13 51
Norfolk, Cong. ch. and so.	105 15
Simsbury, Cong. ch. and so.	73 14
Somers, Cong. ch. and so.	12 73
Stamford, Long Ridge Cong. ch. and so.	1 25
Thompson, Cong. ch. and so.	42 32
Union, Cong. ch. and so., towards support Rev. W. L. Beard,	16 17
Voluntown and Sterling, Cong. ch. and so.	2 00
Watervly, Mrs. W. H. Camp,	100 00
Wauregan, Cong. ch. and so.	10 00
West Granby, M. E.	7 20
Winsted, Cong. ch. and so.	4 00
—, A friend,	40 00
	1,165 83
Less returned Y. P. S. C. E., Mt. Carmel,	10 00--1,155 83
<i>Legacies.</i> — Marlborough, Charles Buel, add'l,	6 00
New Haven, Mrs. Charlotte L. Wilcox, by Hiram Stevens, Ex'r,	18 36
West Hartford, Nancy S. Gaylord, by Francis H. Parker, Ex'r, add'l,	600 00—624 36
	1,780 19
NEW YORK.	
Brooklyn, J. O. Niles,	5 00
Clayville, Cong. ch.	2 00
Homer, Cong. ch.	55 50
Jamestown, Mrs. F. A. Fuller,	5 00
Lockport, 1st Cong. ch.	12 00
Millville, Cong. ch.	7 55
Mt. Sinai, Cong. ch., m. c.	23 58
Newark Valley, Cong. ch.	39 00
New York, Broome-st. Tabernacle,	5 00
Oswego Falls, 1st Cong. ch.	25 50
Prohibition Park, Union Cong. ch.	2 50
Syracuse, Plymouth Cong. ch., 38; Geddes Cong. ch., for Debt, 9.50!	47 50—230 13
<i>Legacies.</i> — Batavia, Phineas L. Tracy, add'l, by John F. Lay, Trustee,	148 46
	378 59
NEW JERSEY.	
Bloomfield, "M. E. C."	10 00
Woodbridge, 1st Cong. ch.	33 71—43 71
PENNSYLVANIA.	
Germantown, Neesima Guild, for Debt,	10 00
Philadelphia, Mr. and Mrs. H. B. Wyeth, for Debt,	7 00—17 00
FLORIDA.	
Daytona, Y. P. S. C. E., toward support Bible reader, Marathi,	5 00
LOUISIANA.	
Hammond, Cong. ch.	2 75
INDIANA.	
Terre Haute, 2d Cong. ch.	17 25
Whiting, Cong. ch.	4 00—21 25

[November,

OHIO.

Akron, Arlington-st. Cong. ch.	3 50
Castalia, 1st Cong. ch.	13 20
Center Belpre, Porterfield Cong. ch.	5 50
Cleveland, Franklin-ave. Cong. ch., 31.67; Archwood-ave. Cong. ch., 17.50; Mr. and Mrs. W. A. Hillis, of which 5 for Debt and 10 for Ceylon, 15,	64 17
Columbus, Eastwood Cong. ch.	38 69
Dover, Cong. ch.	40 00
Jefferson, Cong. ch.	8 81
Little Muskingum, Cong. ch.	7 00
Marietta, 1st Cong. ch., for Debt, 10; 2d Cong. ch., 2,	12 00
Newark, Plymouth Cong. ch.	9 00
Oberlin, 1st Cong. ch.	45 34
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster,	150 00
Wauseon, Cong. ch.	13 00—410 21

ILLINOIS.

Alton, Church of the Redeemer,	94 28
Batavia, Rev. J. E. Bissell,	5 00
Bunker Hill, Cong. ch.	73 76
Chicago, Rogers Park Cong. ch., 42.75; Union Park Cong. ch., m. c., 13.37; Turkish Entertainment, for Debt, 22,	78 12
Evanston, Cong. ch., of which 12.50 for Debt, 22.50; W. H. Rice, for Debt, 2,	24 50
Neponset, Cong. ch.	22 60
Rantoul, Cong. ch.	4 12
Ravenswood, Cong. ch.	69 58
Ridgeland, Cong. ch.	7 22
Rockford, 1st Cong. ch.	125 44
Roseville, Mr. and Mrs. L. C. Axtell,	190 00
Tolona, Mrs. L. Haskell,	10 00
Woodburn, A. L. Sturges,	5 00—709 62

Legacies. — Buda, J. F. Hyde, by H. T. Lay, Trustee, add'l,

33 66
743 28

MICHIGAN.

Bancroft, Cong. ch.	6 53
Calumet, Cong. ch.	56 32
Columbus, Cong. ch.	23 00
Detroit, Mrs. Gertrude F. Wilton,	3 28
Gaylord, Cong. ch.	4 00
West Bay City, John Bourn, for W. C. Africa,	100 00—193 13

WISCONSIN.

Boscobel, Cong. ch.	12 75
Burlington, Plymouth Cong. ch.	33 50
Lake Geneva, T. F. Tolman,	12 00
Lake Mills, Cong. ch.	1 50
Madison, 1st Cong. ch.	30 00
South Kaukauna, Cong. ch.	8 51—98 26

Legacies. — Milwaukee, Edw. D. Holton, by O. W. Robertson, W. E. Story, and L. C. Holton, Ex'rs, add'l,

150 00
248 26

IOWA.

Baxter, Cong. ch.	13 61
Danville, Bert B. Mix,	5 00
Des Moines, Pilgrim Cong. ch.	7 21
Galt, Cong. ch.	5 00
Grinnell, Cong. ch., add'l,	3 50
Moville, Cong. ch.	1 50
Newell, Cong. ch.	6 00
New Hampton, 1st Cong. ch.	17 86
Rowen, Cong. ch.	10 35
Traer, Cong. ch., for Debt,	10 00
Wall Lake, Cong. ch.	10 00—90 03

MINNESOTA.

Graceville, Cong. ch.	10 00
Minneapolis, Rev. Henry L. Chase, 50; "For the Kingdom and the King," 10,	60 00—70 00

Donations.

KANSAS.

Cleo, E. L. Lynch, for Debt,	1 00
Goodland, Dwight H. Platt,	5 00
Paola, Cong. ch.	29 03
Powhattan, Cong. ch.	4 00
Wichita, Fairmount Cong. ch.	2 75—41 78

CALIFORNIA.

Berkeley, 1st Cong. ch.	4 00
Lincoln, A friend, for Debt,	10 00
Rio Vista, Cong. ch.	22 75
Saratoga, Cong. ch.	8 45
San Francisco, Wm. L. Irvine,	1 00—46 20

OREGON.

Astoria, 1st Cong. ch.	10 00
CRESTED BUTTE, UNION CONG. CH.	8 25

COLORADO.

Crested Butte, Union Cong. ch.	8 25
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WASHINGTON.

Tacoma, 1st Cong. ch.	43 65
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NORTH DAKOTA.

Dwight, Cong. ch.	4 10
Lidgerwood, Rev. S. F. Porter,	25 00—29 10

SOUTH DAKOTA.

Sioux Falls, German Cong. ch.	3 00
—, Friends,	100 00—103 00

DOMINION OF CANADA.

<i>Legacies.</i> — Montreal, Evan Fisher Ames, by H. B. Ames, 500, less expenses,	449 50
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FOREIGN LANDS AND MISSIONARY STATIONS.

SOUTH AFRICA. — Natal, Members of Zulu Mission, for Debt, 200; Umzumbe, Rev. and Mrs. H. M. Bridgman, for Debt, 50,	250 00
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<i>Legacies.</i> — China, Kalgan, Naomi Diamant, add'l, by H. J. Bostwick, Adm'r,	63 14
	313 14

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For Miss Cornelius Judson's traveling expenses in part,	43 93
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From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

2,900 00

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — Hollis, King's Daughters,	5 00
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MASSACHUSETTS. — Boston (Allston), Cong. Sab. sch., 4.48; Boylston, Y. P. S. C. E., 3; Everett, Mystic Side Cong. Sab. sch., 2; No. Middleboro, Y. P. S. C. E., 5; Walpole, Cong. Sab. sch., 16.50,	30 98
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CONNECTICUT. — No. Guilford, Y. P. S. C. E., 3; So. Killingly, Y. P. S. C. E., 1.10,	4 10
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NEW YORK. — Millville, Cong. Sab. sch., 4.72; New York, Forest-ave. Y. P. S. C. E., 5; Sherburne, Cong. Sab. sch., 26.43;	36 15
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NEW JERSEY. — Morristown, Junior C. E. S., 3; Woodbridge, 1st Cong. Sab. sch., 8;	11 00
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MISSOURI. — Republic, 1st Cong. Sab. sch.	10 00
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OHIO. — Castalia, Y. P. S. C. E.	10 00
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ILLINOIS. — Bunker Hill, Cong. Sab. sch., 1.24; Chicago, South Cong. Sab. sch., 50,	51 24
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MICHIGAN.—Rochester, Y. P. S. C. E., 5;			
Prattville, Cong. Sab. sch., 2,10;	7 10		
IOWA.—Corning, Y. P. S. C. E., 1;			
Doon, Y. P. S. C. E., 1; do, Junior C. E. S., 1,60;			
Salem, Y. P. S. C. E., 6;	9 60		
WISCONSIN.—Grand Rapids, Junior C. E. S., 1st ch., 7; Milwaukee, Y. P. S. C. E., Pilgrim Cong. ch., 2,50; South Kaukauna, Cong. Sab. sch., 5; Waukesha, Y. P. S. C. E., 5,			
CALIFORNIA.—Highlands, Church of Christ, Sab. sch.			
KANSAS.—Dover, Y. P. S. C. E. (of which 2c. a week fund, 12,35);	5 00		
NEBRASKA.—Curtis, Y. P. S. C. E., 1,77;	19 35		
Farnam, Junior C. E. S., 50c.	2 27		
	221 29		
CHILDREN'S "MORNING STAR" MISSION.			
MASSACHUSETTS.—Cohasset, 2d Cong. Sab. sch.	11 47		
CONNECTICUT.—Hartford, Warburton Chapel Sab. sch.	19 05		
ILLINOIS.—Chicago, 1st Cong. Sab. sch.	31 98		
CALIFORNIA.—Los Angeles, Park Cong. ch., for native teacher,	20 00		
	—		
	82 50		
FOR SUPPORT OF YOUNG MISSIONARIES.			
ILLINOIS.—Chicago, Y. P. S. C. E., University Cong. ch.	5 00		
MICHIGAN.—Joppa, Y. P. S. C. E., Cong. ch.	6 25		
WISCONSIN.—Tomahawk, Y. P. S. C. E., Cong. ch.	1 25		
IOWA.—Cromwell, Y. P. S. C. E., Cong. ch., 12,50; Glenwood, Y. P. S. C. E., Cong. ch., 15;	27 50		
NEBRASKA.—Beatrice, Y. P. S. C. E. of Cong. ch.	4 15		
CALIFORNIA.—Pasadena, Y. P. S. C. E. of North ch.	4 25		
	48 40		
ville, Presb. ch., for do., 8,12; Liverpool, Presb. ch., for do., 8,58; New York, Forest Ave. Cong. Sab. sch., for pupil, care Rev. W. P. Elwood, 15; J. U. Gerard, for Rev. H. N. Barnum, 2; Spencer, Presb. ch., for Pasumalendi Endowment, 15,08;			
NEW JERSEY.—Glen Ridge, Cong. ch., T. M. Nevius, for Bible reader, Madura, 20; Upper Montclair, Junior C. E. S., for education of boys, Tientsin, 25;			45 00
PENNSYLVANIA.—Malvern, A. L. Hill, for pupil, care Rev. W. P. Elwood, 15; State College, J. M. Willard, for use of S. C. Bartlett, Jr., 25;			40 00
OHIO.—Claridon, Mr. Bruce and Mrs. Eames, for use of Rev. J. E. Abbot, 50; Wellington, Mrs. Skeele, for No. China College, 5;			55 00
ILLINOIS.—Dundee, Cong. ch., for building fund Gazaland Mission, 16,10; Stillman Valley, James D. White, for pupil, Marsden, 10;			26 10
MICHIGAN.—Highland Station, Rev. H. G. Bissell, for work in Marathib, 10; Milford, W. A. Arms, for work of Rev. H. G. Bissell, 5; Albert Manypenny, for do., 5;			20 00
WISCONSIN.—Appleton, Woman's Miss. Soc., for use of Mrs. H. C. Hazen,			30 00
IOWA.—Chester Centre, A friend, for work of Rev. G. E. White, 1; Webster City, May Richardson, for Pasumalendi Endowment, 22;			23 00
WYOMING.—Cheyenne, The Coral Workers, for kindergarten work, care Mrs. E. R. Montgomery,			10 42
UTAH.—Salt Lake City, Y. P. S. C. E. of 1st Cong. ch., for educational work, Foochow,			15 00
CANADA.—Montreal, Mrs. A. T. Williams and Mrs. E. W. Childs and daughter, for Theological Student, care of Rev. J. P. Jones, D.D., to const. Mrs. ELECTA C. PATERSON, H. M.			180 00
NEW BRUNSWICK.—St. John, H. N., M. P., and F. H. Stetson, for work of Dr. Grace N. Kimball,			15 00
NORTH CHINA.—Tung-Cho, Junior C. E. S., for work case Mrs. E. M. Price,			4 00

ADDITIONAL DONATIONS FOR SPECIAL
OBJECTS.

MAINE.—Bucksport, A friend, for No. China College, 10; Green's Landing, S. A. Aphramow, for student, Marash, 5; Orland, Miss S. E. Buck, for No. China College, 10; Portland, Miss C. Thurston, for No. China College, 5; Wilton, Y. P. S. C. E., for student, Aintab, 4;	From WOMAN'S BOARD OF MISSIONS.
NEW HAMPSHIRE.—Derry, Collected by Rev. L. H. Adams, for work in Marash,	Miss Ellen Carruth, Boston, <i>Treasurer.</i>
VERMONT.—Richmond, Young People of Cong. ch., for work of Rev. L. S. Gates, 1; Westminster West, Cong. Sab. sch., for pupil, Ceylon, 12;	For work of Rev. W. H. Noyes, 50 00
MASSACHUSETTS.—Campello, South Cong. Sab. sch., for use of Miss E. C. Wheeler, 6.44; Chelsea, 1st Cong. ch., for work, care Mrs. E. D. Marden, 30; Cohasset, Through Mrs. Henry R. Nickerson, for use of Miss Agnes M. Bigelow, 1.72; Dalton, Mrs. M. E. Crane, for pupil, Marsovon, 20; Melrose, Int. Dept. Cong. Sab. sch., for Okayama Orphanage, 6; Whitinsville, Rev. John R. Thurston, for pupils, care Rev. C. F. Gates, 15;	From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.
CONNECTICUT.—Colchester, Ida M. Keigwin's Sab. sch. class, for Theol. student, Foochow, 10; Middletown, A friend, for work of Rev. L. S. Gates, 100; Northford, Y. P. S. C. E., for pupil, care Rev. R. Chambers, 17;	Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>
NEW YORK.—Angola, Miss A. H. Ames, for Theol. student, Foochow, 5; Brooklyn, Y. P. S. C. E. of New England ch., for use of Rev. Henry K. Wingate, 25; Mrs. R. P. Bush, for No. China College, 10; Miss E. Spofford, for do., 5; Clayville, Cong. ch., for use of Rev. W. H. Noyes, 11; Holley, Presb. ch., for Pasumalai Endowment, 50; do., A friend, for do., 201.22; Ithaca, Presb. ch., for do., 95; Knowles-	For use of Miss G. R. Hance, 2 50 For use of Bible-woman, care of Miss M. R. Perkins, 30 00 For work, care Mrs. E. S. Hume, 35 00 For use of Mrs. H. C. Haskell, 50 00 — 117 50
79 16	From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.
127 00	Miss Bessie B. Merriam, Oakland, California, <i>Treasurer.</i>
79 16	For work, care Miss B. B. Noyes, 15 00 For work, care Rev. H. C. Haskell, 6 65 — 21 65
127 00	From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.
127 00	Mrs. Frances A. Sanders, Montreal, Canada, <i>Treasurer.</i>
For pupil at Yozgat,	15 00
Donations received in September,	12,100 14
Legacies , , , ,	2,195 51
	14,295 65

FOR YOUNG PEOPLE.

UTILITY OF MISSION SCHOOLS IN INDIA.

BY REV. F. E. JEFFERY, OF THE MADURA MISSION.

WHAT is a "Pial school"? If you look on the first picture on the opposite page, you will see one. The background of the picture is the front wall of a private dwelling-house. In the middle is a doorway leading into the house. On either side of the door earth has been thrown up so as to make a platform about two feet high and four feet wide. This in reality is the veranda or porch to the house. At the top of the picture you will see the edges of the thatch which forms the roof, so low that you must needs stoop to enter. The master, who sits at the left in the picture, has rented the use of this veranda for his school. Sometimes the school will be opened in a quiet neighborhood, but more frequently it is to be found upon a crowded and noisy street, with bazaars extending on either side. The chatter and shouting of men at business, the gabbling of women, the gamboling of idle street children are incessant.

The school outfit is as simple as the schoolhouse. No breakable slates or blackboards are necessary. A quantity of sand is brought from the bed of the village stream, and a thin layer spread upon the ground. On this the boys sit and in it they write and do their examples in arithmetic. The writing is done with the forefinger. No expensive books need be bought. In their stead a bunch of leaves is cut from the palm tree and dried. The master then takes a sharp iron spike in his hand and resting it in a notch cut in the thumbnail of his left hand gently works it back and forth. Letters and figures are thus made. The leaves are then strung on a string and become the textbook for the boys. You will see each boy in the picture holds such a book. A number of other books are tied up and laid aside, and the master is at work preparing a new arithmetic.

Fifty years ago this class of schools met every requirement among the masses of India. But behold to-day what a change! As the English gradually conquered India, English merchants established themselves in all the principal cities. Many English civil officers were located throughout India to administer the laws. There grew up a great demand for educated young men to act as clerks and writers in the counting-houses and in the government offices.

This created a demand for a better school system. The missionary at once stepped in to supply this demand. The old Pial school with its ignorant teacher was forthwith doomed. And there grew up the mission schools of India. Some of these schools are really Pial schools with modern appliances. But in the main these have given way to the little mud schoolhouse, with

thatched roof, for the smaller villages and the more substantial brick and mortar schoolhouse for larger towns, where permanent houses are needed. The teachers are men and women thoroughly trained in Christian normal schools.



A PIAL SCHOOL.

The missionaries strive to give in these schools the very best secular education possible. Because of the first-class teachers and first-class appliances, the schools are well patronized by the non-Christian natives as well as by the children of native Christians.

But the prime motive in establishing and continuing the mission school was not secular education. There were two reasons urging the missionary to do his work through educational channels,

First: The mission school is his strongest evangelistic agency. The Bible is a textbook, and every schoolday of the week the heathen children who come spend an hour in Bible study. Many of these boys and girls have a better knowledge of the Bible and can recite more Bible verses than most boys and girls of a corresponding age in Christian America, where the Bible is a book seen only in the Sunday-school.

Second: The mission schools are the military academies where the young Christian warriors of India are trained. They are turning out, year by year, a host of preachers, teachers, and educated laymen. In



A HINDU FAKIR.

the Christian community is much higher than the average among either the Hindus or Mohammedans.

The picture above shows a product of Hinduism. He is spoken of as a "holy man." He has become holy by voluntarily leaving his home and taking up the life of an ascetic. These ascetics deprive themselves of every comfort and seek by meditation to know God. They are usually densely ignorant. You will see this one has held his arm in a fixed position till the muscles have shriveled up and the arm has become rigid. His fingernails have grown into unsightly claws. His unkempt hair is matted with cow dung. He never bathes, and consequently his body is foul. The scanty loin cloth, his only covering, is filthy rags. Judging by his appearance we should pronounce him as far from a condition of holiness as possible. His external appearance is typical of his unkempt, unclean spirit.

In 1890 over 250,000 children were studying in the mission schools of India. Some day, Christianity will be so securely established that we shall not need to send missionaries to that country. Then the native pastors and the native Christian community must be strong and able to carry on their own work. It is a very pleasing fact that already, according to the government census report, the average education among

Contrast this man in appearance and thought life with any one of the group of preachers and business men seen in our third picture, and you will see what Christianity is doing for India through the schools. Here we have a body of men who have been educated. Their neatness and their intelligent faces are



NATIVE CHURCH MEMBERS IN MADURA, WITH MISSIONARY.

typical of their inner life. They have learned of Christ. He is their Master. His Spirit is their guide. They are appointed to preach his word. Great as is the contrast in physical appearance between these men and the Hindu "holy man," the spiritual contrast is far greater.

Christianity has touched the women of India, too, through the mission schools. Our fourth picture illustrates "India's burden-bearer." None but

God knows the weary weight which rests upon India's womanhood. Look upon this face. If you should think it expressive of pain and hopelessness, of a very shriveled-up spirit, your thought would be true to life. Yet behind this

stolid face there looks out a soul which, touched with holy fires, might have been wrought into a powerful spiritual force. I contrast with her in my thought a woman trained in the Christian school at Battalagundu, in the Madura Mission. She might have lived out the narrow span of her life without so much as having left a single good influence. She is now a Bible-woman in Madura city. She goes from house to house to the shut-in women of India with words of cheer and comfort to those who are cast down; with words of everlasting hope to the discouraged, and with hands willing to help where hands are needed.

She becomes an



ONE OF INDIA'S BURDEN-BEARERS.

angel of light and love. When the book of her life is made up, who shall say how many darkened hearts she may have helped into the light?

It is to bring the mighty force of an intelligent Christianity into the thought life of India that our mission schools have been established. And the schools are faithfully serving this end.

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Missionary Herald

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